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LAY PRESBYTERS, NO. XX.

JOHN CASSIAN, after leaving a monastery at Bethlehem, and visiting others in Egypt, was ordained a deacon by Chrysostom at Constantinople.(a) Thence he went to Rome, and finally to Marseilles, where he was made a presbyter, and resided till his death, A. D. 440. The Greek was probably his native language, but he appears in Latin.(b) He wrote Instructions for Monks, in 12 books; Conferences with Egyptian Ecclesiastics; and of The Incarnation, in seven. These writings incidentally, but correctly, describe the government of the church, at that period, as episcopal; yet express an opinion, that the first state of the church was monastic, and all things common, and that the latitude given by the council of Jerusalem was because of Gentile infirmity. But when, even from this, the church had degenerated, some, possessing the fervour of the Apostles, left the cities, and retired into private situations, who are thence called Monks, Anchorites, Eremites and Ascetics.

An *abbas* was the head of a monastery, and if it was remote from a city, or very large, he was usually a presbyter, that he might adminis-

ter the sacraments. But sometimes vain glory suggested clerical preferment, and a desire of the office of presbyter, or deacon. Each of these was then a clerical grade,(c) the office of presbyter was consequently undivided, and that of deacon being also clerical, the possibility of an inferior presbyter is excluded.

Seniores in the writings of Cassian, mean either *abbates*, or the monks, who are entrusted with the care of the noviciates,(d) except when taken for the christian fathers, never ecclesiastical officers, for he deemed it an important maxim, that a "monk should by all means shun the bishops;" which he said he could not always rehearse, without confusion, for he had not been able to escape their hands.(e)

SOCRATES, SOZOMEN, and THEODORET, wrote ecclesiastical histories of the same times, beginning in the reign of Constantine the great, and terminating about the times of Theodosius the younger. Their concurrent testimony evinces the continued influence of the canons of the council of Nice, established by the authority of the Ro-

(c) "Nonnunquam vero clericatus gradum, et desiderium presbyteri vel diaconatus innuitit." *Scil. cenodoxia. Lib. XI. c. 14. p. 178.*

(d) *Lib. XII. c. 14. p. 193. Col. I. c. 22. p. 235.*

(e) *Lib. XI. c. 18. p. 181. de institutis.*

(a) *De incarnatione, lib. VII. c. 31.*

(b) *Collatio I. c. V. p. 219.*

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man emperor ; which, with various modifications, are still the fundamental laws of the Catholic ecclesiastical government ; and have been, and probably always will be unceremoniously enforced, wherever her physical means have extended or shall be supplied. These historians are competent, but not always credible witnesses even of the things which occurred in their own times ; for great allowances must be made for the ignorance, credulity, and depravation of the people, and the arts and ambition of a clergy ; who maintained their establishment by the vigilant exercise of their new authority, and the substitution of monkish legends and fraudulent devices, in the place of the simplicity of the gospel, and its saving truths.

SOCRATES was born at Constantinople, (a) in the reign of Theodosius the first. After a liberal education, he studied and professed the law, and wrote his history in seven books.

Canonical ordination, introduced, as we have seen, without either scriptural precept, or Apostolic example, could neither enlarge, nor limit the office of presbyter, its essence was the same, the ordainers being still presbyters. Also the ambition of preachers rendered convenient, custom established, and civil authority confirmed a diocesan form of government ; but neither were the essentials of the church of Christ thereby destroyed, nor have presbyters gained ; whether considered as bishops or priests, for lay presbyters as yet, had no existence, a particle more or less of legitimate scriptural power, than had been at first given to them. As members of the social compact, they may receive and bear its authority ; and as officers of civil society, they ought to be respected ; but when they claim, hold, and exercise municipal offi-

ces, by a divine right, because the office of presbyter is of such nature, their pretensions are absurd, and where their discernment justifies the charge of disingenuity, wicked.

At that period, no prudent Christian would have refused to abide by those canons of councils, which being the supreme law of the empire, secured the people from Pagan persecution, under which they had groaned so long. Also the high respect entertained for the canon law, at the first, appears by many examples. When the church at Constantinople were told that Proclus, whom they had elected, could not become their head, because a canon had forbidden the translation of a bishop, (a) they submitted without complaint. But on the next vacancy, it having been discovered that no such canon existed, they, after twenty years, re-elected the man of their choice, who became their bishop. (b) Also the fact, that the bishop of Rome was deemed to have passed the bounds of priestly order in punishing the Novatians, (c) clearly shows, that the public knew that the civil was to be merely auxiliary unto, not superceded by ecclesiastical authority, in the application of force. It was deemed also a departure from rules, though highly expedient, that Silvanus, bishop of Troas, should appoint a layman to try those causes, which the clergy had been, before that period, authorized to decide. (d) This could not then have been a novelty, had lay presbyters previously existed in the church. Nor have we, in all the seven books of Socrates, discovered so much as a word, or hint of the existence of such an office, whilst bishops, presbyters, and deacons, frequently occur, and always in the character of clergy.

HERMIAS SOZOMENES, a native of

(a) *Lib. VII. c. 36.* (b) *Ibidem c. 40.*

(c) *Lib. VII. c. 11.* (d) *Lib. VII. c. 37.*

(a) *Socrat. lib. V. c. 24.*

Palestine, (a) cotemporary with Socrates, wrote nine books, and dedicated his history to Theodosius the younger.

This writer presents, neither a vestige of the long sought office of a subordinate presbyter, nor of any diversity among presbyters, except the surrender of the exercise of a portion of their authority to one of their number, then exclusively designated bishop. The excellency of his style challenges our regard to his senses of terms. For bishop, he uses promiscuously επισκοπος, προστάτης, (b) προεστώς, (c) ἡγούμενος, (d) and προστάσια and επισκοπή as convertible terms. (e) It would have been unaccountable, had Paul intended by the very same word, a subordinate lay presbyter, (f) which other writers have adopted to distinguish the bishop. But the Apostle, and every Greek reader of his letter, understood by it, the presbyter who presided in the church or presbytery. And this *ruling elder*, was the man in every church, who, according to Jerom, received by a general custom, and became accountable for, the exercise of the higher powers of the presbytery. That each church, with few exceptions, still had, under the Nicene establishment, its presbyters, is abundantly evinced. Thus instead of the confessions of lapsed professors made to the presiding presbyter, in the presence of the *witnessing multitude of the church, as in a theatre*, (g) the duty

was assigned to one of the presbyters in every church. At Alexandria this change did not obtain, for it had been there the custom, and still was, when Sozomen wrote, for each presbyter to have his own charge, over all of whom one was the bishop; (a) and as each presbyter preached in his own place, so the bishop also alone in his, the arch-deacon reading the scriptures. (b)

Other diversities also existed; in some provinces there was a single bishop, in others, *bishops were consecrated in the villages*, εν χωμας επισκοποι ιερουνουσαι. (c) Also the custom in Rome of having only seven deacons, was not followed in all places. (d)

THEODORITUS, a native of Antioch, was at seven years of age received for the sake of education into a monastery, and afterwards instructed by Theodore of Mopsuestia, and Crisostom. From the episcopate of Cyrus, a remote city of Syria, which he had reluctantly accepted, he was translated to Antioch, afterwards deposed by a council, and finally by another restored to his former see, where he died A. D. 457. His principal works are his commentaries upon the pentateuch, Joshua, Judges, Psalms, Canticles, &c. all the prophets but Isaiah, and all the epistles of Paul; an ecclesiastical history in five books. He wrote also dialogues, sermons on Providence, letters, and on several other subjects. His piety is unquestionable, his talents

(a) Sozom. *Histor. lib. V. c. 15.*

(b) χειροτονησει της ανηιοχεων εκκλησιας προστάτην. *Lib. II. c. 19.*

(c) τοις προεστώσι των εκκλησιων. *Lib. VI. c. 4.*

(d) *Lib. VI. c. 32. (e) Lib. VIII. c. 1.*

(f) 1 *Tim. V. 17.*

(g) ως εν θεατρῷ υπο μαρτυριῳ πληθει της εκκλησιας. *Sozom. lib. VII. c. 16.*

(a) είναι γαρ εν αλεξανδρεία εθός καθ'απερ και νυν ενός οντος του καλα παντων επισκοπου, πρεσβυτερους ιδία τας εκκλησιας κατεχειν και τον εν αυταις λαον συναγειν. *Lib. I. c. 16.*

(b) Soerat. *lib. V. c. 22.* πρεσβυτερος εν αλεξανδρεία ου προς-ομιλει.

(c) *Sozom. lib. VII. 19.*

(d) *Ibidem.*

above mediocrity, his style charming, and yet, however strange, his credulity was disgusting and contemptible.

No where is more clearly seen, than in his history, either the influence upon civil government which ecclesiastical polity can maintain, when legally established; or its tendency, from the venality of ambitious ecclesiastics to become an engine of oppression, or an instrument of power in the hands of princes. Julian sought sanctuary in it as a reader, (a) whilst in his heart an idolater, (b) and an enemy, for he interdicted the teaching of poetry, rhetoric, and philosophy to the "Galileans." (c) Nor could he have had any aim, in recalling to Antioch, Alexandria, Italy, and Sardinia (d) their banished bishops, but to procure favour with the Christians, whose numbers he feared. Accordingly as an emperor was Pagan, Arian, or orthodox, he contrived to countenance idolatry, or to introduce bishops of his own creed, but generally with caution. All parties courted power, and by it Pagans and Christians, without other argument, asserted their claims. Yet was it a posing question, which a presbyter of Edessa offered to the Prefect, who was directed by Valens to support a bishop of his own appointment; "Whether the emperor received the dignity of priesthood with the imperial commission." (e) For this he suffered ostracism by the edict of Valens, who like Julian hated the Christians, and like him fell by the just vengeance of heaven. This discrimination was confessed also by Valentinianus, when he said

(a) *Theodor. Histor. Eccles. lib. III. c. 2.*

(b) —exta rimabatur adsidue, avesque suspiciens.—*Ammian. Marcell. lib. XXII. c. 1.*

(c) *Theod. lib. III. c. 7.*

(d) *Lib. III. c. 4.* (e) *Lib. IV. c. 16.*

to orthodox bishops soliciting a convention of the clergy, whom nevertheless he favoured, that it was not lawful for him, a layman, officiously to interfere. (a) In like manner Theodosius to whom Gratian had transferred the East after the death of his uncle, when Ambrose directed the emperor, by a deacon, to stand without among the laity, "*for that the purple constituted emperors, not priests,*" took the station assigned him, and expressed his gratitude for the proof. (b) The efforts of Theodosius were exerted to reduce the remaining idolatry, which Julian had revived and Valens, after the death of Jovian had partially at least revived. From that time the hierarchy established by Constantine (c) remained immoveable amidst the convulsions of the Eastern and Western empires and the paralyzing influence of Arian and other heresies; and may be said, under all the revolutions of modern times, still to exist.

In his commentaries we find no lay presbyters, and no discrimination between those, who *rule*, and those who *labour in teaching*. (d) He even makes them the same persons. (e) In one place, he supposes, *they that were over them*, (f) were those, who offered up prayers; in which he agrees with Justin, who says the *president*, *προσέταως*, offered up the eucharistic prayers. He acknowledges that presbyters are intended in the writings of the New Testament, where bishops are named; (g) but he supposes a

(a) *ἐμοὶ μὲν μετὰ λαοῦ τεταγμένῳ οὐ θεμις τοιαῦτα πολυπραγματεῖν. Sozomen. lib. VI. c. 7.*

[b] *Theod. hist. eccl. lib. V. c. 18.*

[c] *Idem. lib. V. c. 20.*

[d] *Theod. 1 Tim. v. 17. Heb. xiii. 7.*

[e] *Id. Heb. xiii. 17.* [f] *Id. Thes. v. 12.*

[g] *Id. Phil. i. 1. 1 Tim. iii. and Tit. i. 5, 7.*

higher order existed ; and accounts Epaphroditus to have been the apostle of the Philippians. But Paul denominates him only their messenger to bring him supplies. Titus he places over Crete, and Timothy over the churches of Asia ; and thinks the same rules, which were given to presbyters were applicable to those of such superior rank, who afterwards took the name bishop exclusively, and left the title apostle to those, who were "*truly*" such. But this unsupported conjecture of a primitive ordinary office superior to presbyters in every church, of which no one has ever shown a syllable of proof, badly accords with what he has said on Titus, first chapter, of the "*custom*" that there should be one bishop, and a plurality of presbyters in each city.

The introduction of episcopacy in India, shown in each of these histories, is substantially the same. Meropius, a Tyrian philosopher, following the recent example of Metrodorus, went with his two nephews, Edesius and Frumentius, into India in pursuit of knowledge. Having explored the country, they thought to return in a vessel. Landing in a port of India for refreshments they were seized, the philosophers slain, and the youths made captives. They served the king till his demise, and remained with the queen during the minority of his son. Frumentius sought out Roman traders there, with whom, and some natives, he worshipped. Emancipated, they returned together unto the Roman borders, when Edesius went home to Tyre, Frumentius to Alexandria, unto Athanasius. He showed him the prospect in India, was ordained bishop, and returning by sea, successfully planted the gospel in India.(a) In the first apology of Athanasius to Constantius, he com-

plains that the emperor had written to Atzanius and Sazamas, the governors of Auxumis, to send Frumentius, whom Athanasius had ordained, to George, bishop of Alexandria, to be tried, or instructed ; and requires that the people and clergy should become Arians, and if any disobey, they must be put to death. If this be the same Frumentius, Abyssinia was the India in this history, for Auxumis is a city eastward from the head of the Nile, and towards the sea. But there are reasons against that supposition. Admitting that a colony of the Indi settled in Africa, and were still called by that name ; yet the country to the south-east of Persia at the period of those writers was, and it still is India.(a) Also the youths appear to have gone from Tyre unto, and returned from India by land. Neither of the historians mention Auxumis, or appear to have thought of Abyssinia. They allege, there was a king in India not subject to the Romans, but the letter of Constantius is addressed to *two* governors and requires them to act in a style suitable to their being his subjects, conferring upon them the dignity of Roman citizens. Socrates speaks of the India to which Bartholomew came, and evidently had on his mind the account given by Eusebius,(b) who says, that Pantænus had visited the place to which Bartholomew went, and had found a Hebrew copy of Matthew's Gospel there ; nevertheless Socrates asserts that the Christian religion *did not enlighten them before the time of Constantine*. Also Sozomen testifies, *that the priesthood had this its beginning in India*.(c) The two first of these historians

[a] Athanasii opera. p. 20.

[b] Euseb. hist. eccl. lib. V. c. 20.

[c] ἡμεν δὲ παρὰ Ἰνδοῖς ἐβρωσυνῇ λαοῖν ἐσχεν ἀρχήν. Sozom. lib. II. c. 24.

[a] Socrates lib. I. c. 19. Sozomen lib. II. c. 24. Theodor. hist. eccl. lib. I. c. 23.

discriminate between a nearer and an ulterior India, and evidently confine these occurrences to the nearer; also according to Socrates. Meropius visited the same region of the Indies, which Metrodorus had then lately traversed. But Metrodorus was, on his return robbed, or feigned himself to have been robbed, by Sapor king of the Persians, which act Constantine resented and made it a matter of accusation, which continued such in the reigns of Constantine and Julian. (a) The return of Metrodorus from India must therefore have been through Persia; and the route of the young men being the same, the India, here mentioned, certainly lay in the east, and was not Abyssinia. These and other reasons seem conclusive, that the accounts are of two Frumentius's and if so, then the period of the commencement of episcopacy in India is fixed to have been in the fourth century. J. P. W.

For the Christian Spectator.

REPLY TO ALEPH ON THE RESTORATION OF THE JEWS TO THE HOLY LAND.

[The following article comes to us from one of the descendants of Israel. We publish it as a specimen of Jewish sentiment and reasoning on the subject of which it treats. We could wish it shorter; but it seemed proper to give it entire, if at all. From an aversion to making our pages stare with great letters, we have in some instances reduced large capitals to small ones, small capitals to italics, and italics to Roman: in all other respects the piece appears as it came from the hand of its author.]

THE perusal of a piece in your Number for February 1826, gave

[a] —“expeditionem parans in Persas —ad ultionem præteritorum vehementer elatus est.”—*Scil. Julianus Ammian Marcell. lib. XXXII. c. 12.* Non Julianum, sed Constantium ardores Parthicos succendisse cum Metrodori mendaciis avidius acquiescit.—*Idem. lib. XXV. c. 4.*

rise to the following remarks which are offered for insertion in your work, with the hope that the truth of God may be glorified, in comparing the opinions of the person subscribing himself Aleph with “the law and the testimony,” that unerring standard, by which we are to “try the spirits.” The title of A.’s piece being put in the form of a question, which he has left unanswered, invites, and it is conceived justifies this application of scripture to that question viz. “What do the Scriptures teach respecting the future condition of the Jews?” “Aleph” enquires “if the scriptures point out any change to be effected in the condition of the Jews, and if any, in what that change will consist. We reply, by asking at *what else* the scriptures point, than the marvellous *changes*, which unbelief, and obedience effect in the external condition of a people “terrible from their beginning hitherto,” in that *the Great and Holy Name of God was named on them*, as a claim which they are invited to urge at all times in their behalf. Let Aleph apply what was said by Paul to the Gentiles in his day, who were becoming “wise in their own conceit.” “Thou bearest not the root but the root thee”—What! came the word of God out from you, or came it unto you only?—It will be difficult to find one positive command, independently given to the Gentiles, or one duty specifically assigned them. *To the Jews all is given immediately from God*—while the Gentiles may take all that *faith* can realize, *through the medium of Israel’s ministrations*. Hence that latitude of opinion which the Apostles tolerated in the case of those who had *no law given*, or duty enjoined, a license which would have been justly condemned in the case of Hebrew believers, whose faith in the great atonement did not lessen, but rather increase their prerogative as Jews; while instead of superseding, it gave a

new and purer motive for yielding implicit obedience to the law, not as a means of justification, but as a rule of life. The scriptures teach that of the *many thousand Jews who believed*, and formed the Apostolic church at Jerusalem, "*all were zealous of the law.*" A circumstance which however acceptable to God, and however commended by the Apostles, would doubtless convict them of heresy had they lived in these "perilous times." There is another notable land-mark in the study of scripture, which is in modern times, either overlooked or removed—namely that there has been, is, and shall be but *one church*, to which the times of the patriarchs, prophets and apostles, furnished members. "Blindness in part happened to Israel, and thereby an interval of probation was afforded to the nations. Those of them who have that "faith which purifies the heart and works by love," from being strangers and aliens are received into communion with that invisible household that "general assembly and church of the first born whose names are written in heaven." The fulness of the Gentiles being come in, or as our Lord has better expressed it, "The times of the Gentiles being fulfilled, when the natural branches who were broken off on account of unbelief are again restored to their own olive," Messiah as the visible head of his then visible and acknowledged church shall reappear, and "reign over his ancients gloriously" in the CITY OF THE GREAT KING, when he shall judge the nations, their conduct to Israel being made by him the criterion by which he estimates their faith and love to himself. "*Inasmuch as ye did it to one of these my brethren, ye did it unto me.*" This doctrine which forms the sum and substance of scripture, has been for many centuries concealed under the rubbish of popery, and no marvel, for the rise and establishment of Messiah's kingdom, where "*the will of*

God shall be done on earth as it is done in heaven," is co-eval with the fall and dissolution of Antichrist—the only religion which has been tolerated by the world. But although this burning and shining light has been studiously "hid under a bushel," the speedy introduction of a new scene of things will restore the testimony of scripture to its true import that all may see and walk in the light. Aleph truly says, that "the Redeemer cannot reign over the nations of the earth without including the Jews among his subjects." Messiah was *born and died "KING OF THE JEWS."* In this character the heavenly hosts announced him to the eastern sages—and having loved *his own* he loved them even to death, for the holy and profane languages were employed to testify that he had not changed his subjects.

A. inquires, "if the Jews will after their conversion be restored to any of their peculiar distinctions." Assuredly! to all, and more than their former distinctions; for the scriptures teach that they shall be restored to *immediate* communion with their God—consequently to the high privilege of again becoming the benefactors of the world. Thus saith the Lord, "the *Gentiles* shall see their righteousness, and all kings their glory"—"they shall be a crown of glory in the hand of the Lord, a royal diadem in the hand of their God." They shall no more be termed "*for-saken*," nor their land "*desolate*." "The Gentiles shall acknowledge that *they* are the seed of the *blessed of the Lord*, and their offspring with them. "Then," saith the Holy One of Israel, "shall the heathen know that I the Lord do sanctify Israel, when *my sanctuary* is in the midst of them forevermore."

A. says, "*Some suppose* the scriptures promise only the conversion of the Jews to Christianity, leaving their outward condition undetermined." If A. would sup-

port his opinions by quoting all the suppositions which have been current *since* the Apostolic times: there would be no end of his labours, while not one jot or tittle either of the Old or New Testament would have escaped the condemnation of being Apocryphal. But he whose word is truth, whose promise is immutable, mocks the idle toil of those who by spiritualizing and transferring the promises exclusively to themselves, therefore dream that they prevent their literal accomplishment and unalienable grant to their original owners. The heathen may rage and imagine a vain thing, nevertheless it is a *sure decree* that the literal Zion shall own a visible king, and that "the Lord shall yet choose Judah his portion in the Holy Land," while "the kingdom and dominion, and the greatness of the kingdom *under the whole* heaven, shall be given to the people of the *saints of the Most High*, and all nations shall serve and obey him."

Aleph says, the root of Jesse which shall stand as an ensign of the people, *to* whom the Gentiles shall seek and whose rest shall be glorious, "is *generally supposed* the Christian dispensation." Paul who it will be admitted lived in *purser* times than the present declares otherwise, when he says, "Even we who have received the first fruits of the spirit, groan within ourselves, waiting for the adoption, viz. the *redemption of our body*"—and we know by sad experience, the whole creation groaneth and travaileth in pain, to be delivered from that burden of corruption, which since the disobedience of Adam, has been ever accumulating with aggravated enormity. All that is visible, was once "*very good*"—now alas! whatever is *visible* is under the usurped dominion of satan, either by *sin* or by *suffering*. Of these "*lawless times*" it may be asked, *where* is the glory?

A. quotes some passages which peculiarly stumble his faith in the plain common-sense understanding of scripture: he cannot believe that the children of Ammon and Moab shall obey the restored people of God, or that the waters shall be dried up on their return to their inheritance. A few other testimonies shall be produced, not to lay a greater stumbling block in the way of A.'s belief, but in the hope of removing by additional evidence from scripture, that which already exists. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The sons of them that afflicted thee, shall come bending unto thee, and all they that desired thee shall bow themselves down at the soles of thy feet, &c." Moses in anticipation of Israel's final restoration, breaks forth into this apostrophe; "Happy art thou, O Israel! Who is like unto thee—a people saved of the Lord! thine enemies shall be found liars unto thee; and thou shalt tread on their high places." A., by making his rule of experience the measure by which to judge of the future promises or past history of Israel, errs exceedingly. Would it not be wiser and safer to compare *their* future promises with *their* past experience, and thus he would find no difficulty in believing that if necessary to give them a passage to their inheritance the waters might as literally be dried up as before. The Apostle Peter who lived under what A. would term the new dispensation would not have sunk in meeting his Lord on the water; if his faith had been equal to that of Moses and Joshua who divided the Red Sea and Jordan. To the Jew all is positive, literal, visible, and immediate; their relation to Abraham the friend of God, and to Messiah the Son of God is *literal*—one of consanguinity. To the Gentiles all is necessarily spiritual, they having the faith of Abraham may appropriate and share with

Israel their future blessing and glory. "According to their faith shall it be unto them." The adopted branches, the fragile tenure of whose lease of adoption is their own faith, even in supposing that any new dispensation conformable to them exists, or has superseded that which was and shall be. What has interrupted the visible and immediate experience of Israel? *only their unbelief*. What has separated between them and the *realities* of their former condition and relation—when the elements of nature became their allies, and the divine Majesty and ministering angels held visible communion with them? *Nothing but unbelief*, the parent of sin, hid these sublime manifestations from Israel. But no sooner are they restored to their own theocracy and inheritance than the present disordered scene shall change like a decayed vesture, and vanish away like smoke; when "that which we now see as through a glass enigmatically shall be seen face to face;" because *then* "that which is *perfect* is come," and "that which is imperfect is done away." Those gentiles who *having the spirit of Christ* are his—who *having no guile* are entitled to the name of spiritual Israelites—enjoy the hope of Messiah's ulterior reign on earth, while the elements of his kingdom are within them, unseen and unparticipated in, by those around. But the electing love of God is manifested to Israel in that even "their unbelief cannot make the faith of God of none effect." "Touching the election they are beloved for their fathers' sakes:" hence unbelief may continue in part to Israel, and they may actually "*look upon him*," by whose wounds they are healed—before they mourn with that deep contrition of heart, which a sight of those *prints* which appear in the hands and feet of Messiah their king shall awaken. A. says, "*Who believes* the altars, sacrifices, and oth-

er rites of Jewish worship are to be restored under the Christian dispensation?" If God says that "the rams of Nabaioth shall come up with *acceptance* on his altar; and that *he will* glorify the house of his glory;" if he moreover declares that "*strangers* uncircumcised in heart, and uncircumcised in flesh shall not minister in *His sanctuary*," and that the law of *implicit obedience* shall include the families of the earth who are then blessed in Abraham, since "from one *new moon* to another and from one *Sabbath* to another *all flesh* shall worship before the Lord," let Aleph say "Amen;" Lord! "not my will, but thine be done;" lest he receive his portion with the unbelievers. A. in declaring his own scepticism in the promise of Israel's restoration, assures us, that "*no man* will contend that it shall be literally fulfilled;" and hence he reasons that as there is no saying *where* the figurative system of interpretation ends when the literal is discarded, it is best to adopt the figurative in *all that relates to the restoration of Israel*. Is A. aware that he thus lands himself in the heresy of Hymenius and Phyletus, who spiritualized away the *literal* resurrection of the *body*? For it is at Israel's restoration and Messiah's second coming, that the *redemption of the bodies of the saints* takes place, elsewhere noticed in scripture as "*the resurrection of the just*," of which those who partake are pronounced blessed and holy! But the pernicious license which is thus assumed, knows not where to stop; for if the future promises to Israel are considered enigmatical and indeterminate, why may not those marvellous events which scripture history unfolds be considered as an allegory, for who in these days would believe on their own experience that what is termed the forbidden fruit was literal fruit; or that the tree of knowledge, of good and evil, and of life were literal

trees, their very names intimating that they must have been very spiritual trees? nor is it credible that a literal serpent could tempt Eve; for no one will contend that literal serpents can literally speak. Here we have in these by no means ideal suppositions the whole scripture testimony undermined: and let A. be assured that this is nothing more than the supplement to the spiritualizing system, which in some degree justifies those who neglect to search the scriptures for themselves, in pronouncing "the living oracles" of immutable truth, "a cunningly devised fable"—which is *too unintelligible*, and *too indeterminate*, and *too equivocal* to be of divine authority.

Aleph confesses that one grand objection to his literally understanding the scripture promises, is the pre-eminence which in that case is given to Israel "as a nation." If, as our Lord has foretold, the best robe and the betrothed ring, and *unwonted* demonstrations of joy shall signalize the return of Israel, instead of being offended, A. ought to imitate the benevolent feelings of the angels who are represented as rejoicing in the salvation of the dead who is then alive—of the lost who is then found. A. errs in *supposing* that the New Testament is silent on the subject of Israel's reorganization as a nation. Let him be entreated to peruse it without prejudice, and without commentators, (those spectacles which, instead of aiding an imperfect vision, create a vitiated one,) and he will form a very different estimate of the New Testament, which is rather a development of the law and the prophets, than a relation of new truths and events. Both were written by inspired Israelites, and with the exception of the apostle who was sent to teach the gentiles, all is addressed to their nation. The precepts, injunctions, and parables of our Lord are all with reference to

his future kingdom on earth, the coming of which he teaches them to urge in their prayer as their first petition. When our Lord commanded his disciples to commemorate his death by sharing among them the symbols of bread and wine, he intimated that *with them* he shall in his heavenly kingdom on earth partake of *new wine* and that they shall *eat and drink at his table*, in his kingdom. He moreover taught them that Jerusalem, the "beloved city," shall not always be "trodden down by the gentiles," but only, "until their times are fulfilled," and that a future generation of her own children shall acknowledge him as their king, and greet his appearance and glory, with "Blessed is he that cometh in the name of the Lord." To *what*, if not the national reorganization of Israel did our Lord refer when he said to *those* who there *shared in his sufferings*, "In the regeneration when the Son of Man shall sit in the throne of his glory—ye also shall sit upon twelve thrones judging the *twelve tribes* of Israel." Consider also the same event further illustrated by the 144,000 of *all the tribes* of the children of Israel, who in prophetic vision were seen standing on Mount Zion sealed by the *name of God*: surely the allegorical offspring must have had hard work to make this apply to themselves, since as if to prevent their attempt the tribes are individually specified by a reference to the names of their ancestors, the sons of Jacob. The interval which has afforded the gentiles time and opportunity to repent and be converted—co-eval with the temporary blindness of Israel, is in the estimation of their God, but "a little moment," in comparison with the duration of his favour to his people. The angel who announced the birth of the divine Joshua, *overlooking* that intermediate period of Messiah's humiliation, suffering, and withdraw-

ment, refers to the time when "the Lord God shall give him *the throne of his father David*; when he shall *reign over the house of Jacob*, of whose kingdom there shall be no end." In like manner the father of John the baptist extols the newborn king of the Jews as he who shall *redeem* his people from their enemies, and from the power of those who hate them—that *they* might serve him *without fear*, in holiness and righteousness all the days of their life,"—a time which *all must admit* is yet future, a time which some believe is now even at the door. Our Lord in perfect harmony with the prophets, *synchronises* the *restoration of Israel* with the *judgment of the nations*, who have either neglected to befriend, or who from the *worst* motives have been instrumental in fulfilling the calamities denounced by Moses against their impenitence and unbelief. It is *when* the "*year of his redeemed* is come," that he treads the wine-press of the wrath of God, in fury and indignation. It is *when* he is "*king on his HOLY HILL OF ZION*" that he rules the nations with a rod of iron and dashes them in pieces as a potter's vessel." Hence our Lord gives Israel, as a *signal* of their redemption, the *distress and perplexity of the nations* and the *terror of men* in general in the anticipation of *their retribution*. "When ye see these things then look up, and *lift up your heads*, for *your redemption draweth nigh*." The nations are further represented as being *angry*, because "*their time to be judged is come*, and that God should reward his servants the prophets, and those who fear his name." The gospel announced to the Jews a heavenly king and a holy kingdom—to *them* it was said "*repent for the kingdom of heaven is at hand*." While the angel who is commissioned to preach the everlasting gospel *as a witness to the nations*, loudly commands them to "*fear God and give glory to him*;

for the "*hour of his judgment is come*." A. thinks it unnecessary to continue "the distinction which was formerly kept up now that the great Deliverer is come." Let A. be entreated to read it with attention, and he will find that Paul, who wrote after the suffering advent of Messiah, does not say the Deliverer had come—but "*the Deliverer shall come to Zion and turn away ungodliness from Jacob, for this is my covenant with them, when I shall take away their sins*." But admitting the *supposition* of A. he should inform us *whose* spiritual Zion he acknowledged—from *which* church of spiritual Israel he has turned away ungodliness, and with *what* party he has made a covenant. Aleph argues with the dexterity of a disciple of Loyola, when he says, "if the promise that the Jews should be restored to the observance of the Mosaic rites is not to be understood literally &c., why may not the promise that they shall be restored to Palestine be understood not literally but as indicating their return to the divine favour." The foundation on which A. establishes his theory being *if*, there can be no objection to his building *why* upon it, thus raising his part of that superstructure to which divine prescience might well apply "the line of confusion and the stones of emptiness." A. quotes Ezek. xxxvii. and xxii. in the idea that "*this settles the question*" against literal interpretation, since the promise there made, that David shall be Israel's king, *must* he says be understood not literally but spiritually. Can A. be certain that David shall not literally be the name of Israel's king? Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel—neither shall the priests, the Levites want a man before me to offer burnt-offering, and to kindle meat-offerings, and to do sacrifice continually"—"If ye can break my covenant with day and

night, &c. then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne—and with the Levites the priests my ministers." These remarkable declarations are announced thus: "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, and at that time I will cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." Let A. be reminded that the name which was at first given to Messiah was exclusively with reference to his office. "He shall be called Joshua, (or as it is translated Jesus,) said the angel, for he shall save his people from their sins." His regal office and character may entitle him to a new name—and as David signifies "Beloved," surely none could be more appropriate.

At the transfiguration of our Lord on the Mount of Olives, when he was seen in communion with Moses and Elias, the representation of the law and the prophets, we have an illustrious type and shadow of his future glorious reign with his saints and over his people: and then the voice of the Supreme Majesty testified, "this is my 'Beloved' Son, hear him." But we are not left to conjecture, inference, or analogy, on this subject: we are assured that Messiah shall not then *own* the name by which, for the last eighteen centuries he has been designated—and "he will" also "call his servants by *another* name." "Upon him that overcometh, will I write the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my **NEW NAME**."

Aleph quotes the following passages which he, as usual, mercilessly tortures on the rack of accom-

modation. "Whoso of all the families of the heathen goeth not up to *Jerusalem to keep the feast of tabernacles*, upon them shall be *no rain*." "This shall be the plague of the heathen who come *not* up to keep the feast of tabernacles." "*Who believes*," says A., "that the Gentiles must go up to Judea," &c. "*Every man* understands this representation of the prophet in a figurative sense, as simply signifying, that the gentiles will be converted to the true religion." A. again transmutes from its plain and obvious sense into another, as absurd as the former, the following; "It shall come to pass that ten men out of all languages, of the nations, shall take hold of the skirt of him that is a Jew saying we will go with you for we have heard that **GOD IS WITH YOU**." This according to A. simply means "*the eagerness of the Gentiles to inquire after religion*." "The Jews," continues A. "when the prophets wrote, were God's peculiar people;" by which he insinuates that they have since ceased to be so. Their unbelief having in his opinion, "made the faith of God of none effect," a consequence to which with the Apostle we say, "God forbid." Has A. yet to learn that the *gifts* and calling of God are without repentance? Balaam, a gentile who practised divination, knew much better, *when his eyes were opened*. Even he, against that self-interest which prompted him on the vain errand of denouncing Israel, was constrained to declare, when he saw the people dwelling alone, not reckoned among the nations, when he beheld the glory and peace of their latter end, and heard the shout of a king among them, 'Surely there is no divination against Israel;'; "God is not a man that he should lie or the son of man that he should repent." "*Hath he said, and shall he not do?*"

Aleph supposes that "*the dispersion of the Jews was chiefly*

designed to effect the abolition of the old system of rites and ceremonies, &c. ;" but "their literal return is not necessary in order to the enjoyments of the privileges of Christianity." Our Lord, when accusing his hearers of neglecting the weightier matters of the law, said, these ought ye to have done and not to leave the others undone, meaning rites and ceremonies. He came not to destroy what A. terms the old system but to fulfil it. Our Lord sought to abolish only that which was of human authority, rabbinical traditions, inventions, and subterfuges, which made *void* the law of God. Neither our Lord nor his disciples abolished the national Sabbaths, feasts, fasts, or other rites of divine authority. Paul, who magnified his apostleship to the *gentiles*, that he might thereby provoke to emulation his kinsmen, allowed to *them* all that latitude which their case required, while as a Jew he did not abolish in his own law any of the national rites. He who reproved dissimulation in others and who was incapable of it himself, publicly appealed to *his practice* in order to prove the injustice of those charges which some malicious persons brought against him. Must not the advice of the apostle and his readiness to act upon it, convict them in Aleph's estimation of cleaving to the old system. "We have said they force men, who have a vow on them—take and purify them and be at charges with them that they may shave their heads—and all men shall know that those things whereof they were informed against thee (viz. that those Jews who live among the gentiles should forsake Moses and not circumcise their children, neither walk after the customs) are nothing: but that thou thyself also *walkest orderly and keepest the law.*" "As touching the *gentiles who believe*, we have written and concluded, that *they observe no*

such thing." In like manner Stephen was by *false witnesses* charged with breaking the law: "This man," say they, "ceaseth not to speak blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and change the customs which Moses delivered us." How did Stephen treat this unfounded calumny? He retorted it upon his unprincipled accusers, by asking "Which of the prophets of God have not your fathers persecuted who *received the law by disposition of angels and have not kept it?*"

The scriptures, again at variance with Aleph's opinions, teach us that *Israel's restoration is absolutely necessary to the introduction of true religion.* Then, and not till then, shall that anarchy in opinion and unrighteousness of practice which characterize these "perilous times" cease. Then that gross darkness which covers the nations shall yield to the light of the new Jerusalem. Then the "Law" shall go forth from Zion to produce that unity which results from implicit obedience to its authority and precepts and the "word" shall go forth from Jerusalem to create peace among the distracted nations, and fill the earth with the knowledge of the glory of the Lord." Then shall the gentiles, weary of their *own ways*, say, "come let us go up to the mountain of the Lord, to the house of the God of Israel, for He will teach us His way and we will walk in his paths."

"And in that mountain shall the Lord destroy the veil that covers all nations" &c. Then is a new dispensation. There is a new covenant made with the House of Israel—but what is it? "I will *write my law upon their hearts,*" &c. Then is fulfilled our Lord's promise to John. "Behold I make all things new." "The sons of the stranger that join themselves

to the Lord to serve him, and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it and taketh hold of my covenant: even them will I bring to my holy mountain and make joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

"When so much is said," continues A. "about the conversion of the Jews to Christianity, and *nothing* is said in the New Testament about their return to Palestine and the supposed distinctions connected with it, it is reasonable to infer that *this return and those distinctions form no part of the promised blessings.*" "What God hath joined together" let not A. for his own sake "put asunder;" for assuredly the return and distinction of Israel are inseparably united. Nor let A. for a moment harbour the thought that the New Testament does not bear testimony to the Old; our Lord having declared that he came not to abolish the law but to fulfil it by his obedience.

In the volume of the book it is written of him "Lo I come to do thy will, O God." Our Lord selects the smallest letter and point in the Hebrew alphabet to show that it is *easier* for heaven and earth to pass away than for the *minutae of the letter of the Law to be unfulfilled.* So far is the New Testament from introducing the new system which prevails, that it refers more than once to the Old. "Ye have a more *sure* word of prophesy, whereunto ye do well that ye *take heed*, as unto a light which shineth in a dark place, until the day dawns and the day star arise in your hearts."

The pre-eminence which it has pleased God to confer on Israel, ought not to offend those who are their debtors; for if in that electing love the Most High declared

his sovereignty, it will appear that *just and righteous* is the distinction. For who but *they* furnished that bountiful table of which all nations are invited to partake without money or price. It appears that divine prescience points to this ill requited munificence, when he says, "surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for which thou hast laboured: but they that have gathered it, shall eat it, and praise the Lord: and they that have brought it together shall drink it in the courts of my Holiness."

A., not content with making the New Testament negatively disagree with the Old, intimates that it positively contradicts it; some expressions he says "*militate directly against that opinion,*" viz. of the Jews remaining a separate community. The quotation which he has selected as an especial proof of this is, "other sheep I have which are not of *this fold*; them also I must *bring* and there shall be *one fold* and one shepherd." If A.'s metaphorizing system allows him to believe these words were pronounced in the *literal* Jerusalem, *where* the good shepherd promised to *bring* his sheep who were then not of that fold, we shall be at no loss to discover the true meaning of his words. Let it be remembered that then the ten tribes of Israel had been absent from that fold for several hundred years,—outcast from their own land and people for the sin of idolatry.

To these lost sheep of the house of Israel whom he came to seek and to save, our Lord naturally alludes. To the same promise the prophet refers when he says "they shall be made one nation upon the mountains of Israel, one king shall be king to them all, neither shall they be divided into two kingdoms any more, for they shall all have one shepherd." Well have the

outcasts of Israel and the dispersed of Judah been compared to a flock of sheep *whose defence is in their shepherd alone*, for how often have the nations fleeced, scattered and slaughtered them without their resisting it. Those gentiles who have befriended Israel in "their cloudy and dark day," are received and included in the flock over which the good shepherd shall preside, and thus shall they be separated from the goats "*who have served themselves of them.*" It is worthy of remark that our Lord's first direct notice of the gentiles is at their judgment, when their friendship or enmity to his brethren becomes the test, by which he judges of their loyalty to him—and consequently as was predicted involving their own "blessing," or "curse," which he pronounces. A. greatly mistakes in supposing that the government of God is republican, a notion which his word and works loudly contradict. He equally mistakes in concluding that the apostles were of his opinion, or taught that "under the Christian dispensation *those distinctions which formerly existed* are done away." The reverse of this is the case; for *the apostle*, who taught that all are one in Christ where the question of salvation by his blood is concerned, also answers A.'s question, "*what advantage has the Jew, &c.?*" by saying rather indignantly, "*much every way.*" And it cannot be doubted that if A. has a household he will have no objection to admit that the man is as much the head of his household now as before the partition wall was broken down. A. pronounces it "*decisive* that the Jews get the whole amount of their promised blessings when they are brought to an interest in the gospel—on an equal standing with the gentile world." The gospel signifies "good tidings," to the Jew first, and also to the gentile. "*Unto you*" said the angel "is born in the

city of David, a Saviour, &c." He came "*a light to lighten the gentiles,*" and to be "*THE GLORY OF HIS PEOPLE ISRAEL!*" It is evident that these good tidings have not as yet been fulfilled to those to whom they were given; and this may explain to what our Lord referred when he said *the first shall be last, and the last first.* In the divine economy there is no "level;" for while the various orders and degrees of moral and intellectual being, are all shining in their assigned spheres, "each star differs from another in glory."

In the republican form of government to which A. is attached, the *feet* are at liberty to assert their *right* of being on a level with the head. But not so in the theocratic to which Israel shall be restored.

Aleph informs us, that the reason why the prophets dwell so much more on the offending points of restoration and national pre-eminence than the apostles, is "*because they lived in a darker dispensation,*—by which we must infer that the *Holy Spirit* which spake by both was *darker at one period than another.*" "If," adds he, "any thing of this distinction and pre-eminence had been promised them, why did not Christ grant them as much as the prophets intended, and so remove all needless difficulties to the acceptance of his religion." Strange that A. should, with the scripture in his power, require to be reminded that our Lord during the term of his humiliation, could not give what he had not to bestow; but he *promised* that when all power and dominion should be given him of the Father, he would "appoint his disciples a kingdom even as his Father had appointed him;" and that they should eat and drink at his table in his kingdom. Had those assurances of pre-eminence which our Lord gave in his parables, removed from the multitude all diffi-

culty to the acceptance of his religion," or in other words prevented that *salutary* blindness of theirs which afforded an opportunity of access to the gentiles, *what would have become of them whose reception is attributed to that defection?* But if their rejection of the Lamb of God has been the fortune of the gentiles, what shall the receiving of them by the Lion of the tribe of Judah be? "Life from the dead!" The magnanimity and tenderness of Joseph on the one hand, and the overwhelming surprise and contrition of his brethren on the other, (when he whom they in an evil hour delivered to the Egyptians revealed himself as their saviour and governor,) but faintly intimates the sublimity of that interview which awaits them. Before their illumination by the Spirit, the disciples were unable to bear the whole message of our Lord. Without considering the order of events, &c., they inquired, saying, "Lord wilt thou at *this* time restore the kingdom to Israel?" Our Lord did not reprove their *expectation*,—which they had received from himself and all the holy prophets since the world began,—but he chid their untimely question. "It is not for you to know the times and the seasons," &c. When, after his resurrection, he joined the sorrowing disciples going to Emmaus, and heard them mingle in their lamentation for the loss of him they loved, the disappointment of their national hope, "having trusted that it was he who should have redeemed Israel," he upbraided them with their ignorance of the scriptures, saying, "O fools and slow of heart to believe *all* that the prophets have spoken! Ought not Messiah to have suffered these things and then enter into *his glory?*" which he *here identifies with Israel's redemption*, which not having yet happened, Messiah has yet to enter into his glory.

A. complacently informs us, (and we know it by woful experience,)

that in the present dispensation "every man may be a priest," and assume the province of teaching others, while themselves have need to be taught the first principle of the oracles of God, which is their immutability; and to this lamentable assumption may be attributed the ever increasing confusion, error, infidelity, and disorder, of Christendom. God forbid that the Jews (as A. wishes) should participate in and increase the confusion of Babel. They would thus experience a separation which the interposing seas and mountains of the whole earth have never effected, consequently their *belief* instead of becoming, as is promised, a *blessing*, would prove a double curse. "If," continues A., "pre-eminence had been promised them, they had a right to claim it, and Christ must have been under obligation to allow it to them, *yet he allowed it not*, and this shows that it was not promised." The pre-eminence which our Lord allowed Israel, was no less evident than invariable, and was in no case more striking than in that of the Syro-phonician Greek, whom on that occasion, he considered as the representation of the gentiles. Here A. must be constrained to admit, was evinced an *extreme* partiality and pre-eminence for his own—but let not A. be offended: rather should he meekly acquiesce in the appointment of God, and instead of *grudging* the children that bread which they receive from their Heavenly Father, and instead of attempting to *pull them down* from their seat at his table; let him thankfully take his allotment of the crumbs which they let fall, and like her whose faith and humility our Lord commends let him say, "Truth Lord" and be therewith content,—conscious of utter unworthiness for the *least* of all his mercies. But even this appointment will on due consideration, be found to overflow with *righteousness*, since from those

who receive more favour, pre-eminent devotion is required. They who believe on him of whom Moses and the prophets did write, (during the term of the blindness of their nation and the probation of the gentiles,) must literally forsake kindred, home, and possession—and *as witnesses for scripture truth*, and *as reprovers of popular error*, and *hypocritical professors*, they must make up their mind to be persecuted by their contemporaries, as their Lord was by his. To them it is said, “whosoever he be of *you* that forsaketh not *all* that he hath, cannot be my disciple;” thus they reciprocate their covenant with God by *sacrifice*. Again to them it is said “Take *ye* no thought about what *ye* shall eat or what *ye* shall drink or wherewithal *ye* shall be clothed, for after all these things do the gentiles seek; but seek *ye first* the kingdom of heaven, and these things shall be added unto you.” Such men are at a time yet future to seal their testimony to truth and against reigning corruption with their blood—for to the souls under the altar (who are represented as complaining of the delay of retribution to the nations, saying “how long O Holy and true dost thou not judge and avenge our blood on those that dwell on the earth) it was said, that they must wait a little season till their brethren and fellow-servants that should be killed as they were should be fulfilled.”

A. thinks as they become real converts to Christianity, they will think more of the heavenly Canaan than on that of earth. What notions A. entertains of a heavenly Canaan *not* on the earth we are at a loss to conceive, since scripture is silent on the subject of one in heaven. We know that the practice of transferring whatever promises relate to Messiah’s kingdom to heaven above, has since the reign of popery been universal, while it has been no less customary to peo-

ple that heaven with the *highly privileged* and *orthodox*, consigning the ignorant heathen and the blind Jews to everlasting perdition. Now every age and church *since* the apostolic, having furnished *such* saints at discretion, (no one sect allowing orthodoxy to another, yet each and all claiming and engrossing it to themselves,) we can easily explain *how* the dragon got into heaven, and *why* war is there. On his principle, A. must think those Jews who surround the throne far from being “*real converts*,” &c., and still *more infatuated* than their kinsmen in this lower world: for the burden of their new song of praise is, “Thou hast redeemed us *out* from all nations, and hast made us unto our God kings and priests, and we shall reign *ON THE EARTH*.” The heaven of the redeemed is where the Redeemer is. Let A. be assured a very different class of characters to those he has been accustomed to raise to heaven shall inherit the renewed earth: “The meek,” “the pure in heart,” the just,” “the peacemakers,” “the persecuted for righteousness’ sake,” shall possess the kingdom of Messiah, and walk in the light of the heavenly Jerusalem, which cometh down out of Heaven, into which the nations of those who *are saved* bring their glory and honour. Blessed are they who by *doing the will of God* have a *right* to partake of the immortality of the tree of Life, and to enter *through the gates* into the City of the Great King, for without are unbelievers, &c. &c.

If we would know what constitutes the character and blessedness of heaven we must compare scripture with scripture, and then shall we rejoice in believing that Jerusalem, the scene of Messiah’s sufferings, shall be the throne of his hard earned glory,—where “he shall see of the travail of his soul and be satisfied,” and where “*HOLINESS TO THE LORD*” shall be in-

scribed on all therein, even on the bells of the horses. But if we would indulge vain speculations about heaven now, and come short of it at last, we have only to consult the popular commentaries of the last eighteen centuries. What would the prophet have said to the universal moral insanity of giving ourselves up to the leading of those *strange* voices which perplex and lead astray. Might not that indignant interrogation which he addressed to his contemporaries be equally applicable to these "perilous times?" "Is there no God in Israel, to *enquire at his word*, that ye go to enquire of Baalzebub, the God of Ekron?"

Let A. be entreated, instead of finding a warrant for his own unbelief in the infidelity which prevails, instead of opposing to his individual conviction the fatal barrier of "who believes, &c." rather in that spirit of deep sleep and universal unbelief, let him read a mournful comment on our Lord's practical question: "*When the Son of Man cometh shall he find faith on the earth?*"

Extracts from the pages of three enlightened gentiles are subjoined to show that that which may only be "whispered in the closets" of America, "is proclaimed in England on the house-top."

"The gentile," observes the writer, "takes up his station on Gerezim, and engrossing all its blessings, consigns to its original occupants the possession and the curse of Ebal. The gentile enjoying the figure overlooks a literal fulfilment to the Jew. Canaan is transferred to his own bosom or placed in heaven above, *any where* but in the *land of promise*."

"The canon of accommodation *valet ima summis mutare et insignes attenuat*." The plainest expressions submitted to its ordeal change their import. "KINGDOM OF ISRAEL" thus transmuted signifies *gentile dynasty*—"coming down"

is interpreted "*a strong metaphor for an ascension upwards*." "*Time*" becomes the synchronism of *eternity*, and "*Earth*" the synonyme of *heaven*."—"The world lieth in wickedness," the last days and the perilous times are come—The departure from the faith of which the "scripture speaketh expressly"—the very characters so accurately delineated by Peter, Paul, Jude, and John, are hastening on "the mystery of iniquity." The potentates of the Roman Apocalyptic world, are looking only to the enlargement of their dominions, and the continuance of their dynasties, &c. The churches are each looking to the propagation of their peculiar tenets and the protection of their private interests. The powers secular and ecclesiastical, appear equally blind to the discernment of the times, and the *judgments* which are to prepare for the *restoration* of Israel,—hence the disposition to favour a falling interest and a blind indifference to that which *is to rise again*, &c.

Second extract:

"It is necessary to show that the plain words of inspiration cannot have a literal signification; it is necessary to show that *body* means *spirit*, that *earth* means *heaven*, that *Jerusalem* and *Mount Zion* mean the throne of God above, or the respective churches below—that Jews and Israelites mean gentiles and Christians in every text connected with latter day glory.—In short, it is necessary to show that the language of scripture *needs* an index formed by human authority before it can be rightly understood."

The third extract is as follows: "We would ask our spiritualizing interpreters what they would have to offer with respect to this prophecy" (alluding to Ezek. xxxvi. 1-5. viii. 12.) How poor, and jejune, and flat are those schemes of interpretation which instead of coming up to the standard of the sanctuary, lead their abettors into the pernicious

cious error of bringing down the standard of the sanctuary to the scanty measures of human theory. Persons who support such schemes never come to the scriptures to learn with simple and teachable understanding the mind of the Spirit, but like those whose vision is imperfect and who need the help of spectacles to read the letter of the word, these persons bring their systems in their pockets to aid them in discovering the purpose of Him, who as if to mock the observations of human wisdom hath said, "*who directed the Spirit of the Lord? or being his counsellor, who hath instructed him? &c.*" "Without doubt spiritualizing will boldly affirm that the prediction which Ezekiel addresses to the mountains of Israel, contains nothing about their return to their own land—as the Papists maintain that after the consecration of the wafer, nothing of the real substance remains, but is really and substantially transubstantiated into the body of Christ, although they cannot deny that the outward appearance continues to be that of a wafer. So these persons taking a bold flight in allegory will tell us that the mountains, hills, rivers, valleys, desolate wastes, and cities of Israel in this prophecy, are by no means to be interpreted in a literal sense, but are to be understood of the Christian church among the gentiles; and that the return of the children of Israel to those places only means their conversion to Christ." Now by what argument are we to assail those who thus twist and pervert the word of God? Assuredly to reason with them would be a loss of time and pains, because our arguments cannot be plainer than those promises to Israel which we charge them with turning aside from the plain meaning of scripture, which unequivocally declare to us the unchangeable purpose of God with regard to his people Israel, is not only to

graft them again into their own Olive tree, but also to "*plant them in their own land with his whole heart, and with his whole soul, whence they shall no more be plucked up.*"

We shall therefore close this paper with remarking that they who, under the notion of spiritualizing the word of God, set up their own crude and jejune systems in opposition to that Word, are in reality under the spirit of *unbelief*; and instead of reasoning with them, we may address to them the words spoken on another occasion: "O slow of heart to believe all that the prophets have spoken." "Hath God said, and shall he not do?"

THE MAN OF GOD WISER THAN THE
MAN OF THE WORLD:

A SERMON

HEB. XI. 10.—*For he looked for a city which hath foundations, whose builder and maker is God.*

To contemplate the future, to weigh well the result of action, and to make preparation for approaching scenes, has ever been held a mark of wisdom and prudence. Though the human mind is, from its very nature, frequently directed to the future, and though a regard to futurity influences more or less every rational individual of the human family, yet their views of *HEB* respecting it are various, and widely different. The foolish man *thought* of the future, but it was a contracted thought, a narrow view, a most imperfect survey: *he built his house on the sand*. Far more consistent and true were the views of the wise man. He anticipated not only the sunshine and the calm, but the raging wind, the storms and the flood: *his house was founded on a rock*.

Mankind, as it regards the chief objects of their pursuit and their views of futurity, may be divided into two great classes. The first,

and, I fear, at present the most numerous class, are those whose hopes and expectations are directed towards objects that are included within the narrow bounds which circumscribe this transient life. The good which they most ardently desire, is to be derived from the things of time and sense. The other class are those whose prospect is more enlarged, whose views are extended farther, even beyond the Jordan of death. In short, they are those who look for a city which hath foundations, whose builder and maker is God. To this class belonged the patriarch Abraham; for of him the assertion in the text is made: *he* looked for a city; of this class have been the faithful and obedient servants of God in all the past ages of the world; and in the present day, all who love the truth and obey the divine precepts of that religion which brings life and immortality to light, belong also to this class. For they all look for a city which hath foundations whose builder and maker is God; that is, they expect another, more permanent, and happier state of existence, upon which they hope to enter at the close of their earthly pilgrimage; a state of happiness prepared by God himself for all such as shall be found worthy to inherit it.

Permit me on this occasion, my hearers, to direct your attention for a few moments to the excellency of those solid enjoyments for which Abraham looked, and to their vast superiority over the vain, transient, and unsatisfying joys of the world. And, while the faithful are thus encouraged to go on their way rejoicing, O that God, who can make the feeblest means effectual, would open the eyes of some one, nay of many deluded sinners in this assembly, that they may turn from their vain wanderings, and enter upon that way, which leads to a city that hath foundations. In all our possessions and enjoy-

ments, a chief requisite is durability. This fixes the value and determines the excellence of things. It is durability, that marks the difference between a diamond and a bauble; it is this that distinguishes a reality from a fiction, the demonstrable truths of reason from the delusions of fancy. It is this quality that gives weight and efficacy to all other qualities, whether good or bad. Evil, if it be but momentary, is but little to be dreaded; and good, if it be the good of a moment only scarcely deserves our care. It is duration that gives to misery its pangs and to happiness its delights; this makes a hell of hell, a heaven of heaven. The wise and prudent of the world, therefore, whenever they would appreciate the value or weigh the importance of things, have ever been governed by this excellent criterion. And mankind in general are more or less influenced by this principle as they are more or less subject to the dictates of right reason. But while reason thus concurs with that wisdom which is from above, and declares that substantial good alone is to be prized, it is exceedingly puzzled and finally baffled in its endeavours to find that good: it knows not where to seek nor how to obtain, that permanent happiness which itself approves and with which it would be satisfied. The miser seeks it in one way, the voluptuary, in another, and the ambitious man in another; but it eludes the grasp of all. Equally does it avoid the lank form of careful parsimony, the thoughtful brow of the deep judging statesman, and the pale visage of the votary of science. But were there no disappointment in the pursuit, could the phantom-form that dances in the eye of the pursuer be obtained, and the desired object be held in undisputed and unmolested possession, satiated but not satisfied, how soon would the resistless soul be in pursuit of another object; and

could that other be obtained, how soon should we hear him say this also is vanity! Nay could he obtain all that his wandering imagination could devise, or his wayward affections covet, yet would he at last exclaim, "all is vanity and vexation of spirit." And the reason is, the human soul was not designed to be satisfied with temporal and visible things; it was created for a nobler end. An attentive observer of human nature may readily perceive, that the desires and passions that agitate the breast of man are allied to infinitude; that they are in their nature boundless. He may perceive that the human soul is what the word of God represents it to be, an immortal spirit, groping in darkness and under the influence of evil principles, by which it is induced to seek its happiness in objects which are not adapted to its nature, nor at all calculated to satisfy its desires. This general uneasiness and discontent, which so deeply marks the character of man, affords a strong presumptive testimony that he is destined for a future state of existence. The All-wise Creator has not endued any species of the brute creation with a single faculty or quality but for some definite purpose. Every member has its proper office, every sense its peculiar object. Not a passion is given in vain, not a desire agitates the breast but an object may be found that is calculated to satisfy that desire. Each species has a constitution nicely adapted to its own peculiar climate, where it will live and flourish in content. Man inhabits all climates, but he is content in none. He is endued with faculties whereby he can accommodate himself to all the varieties of temperature, and subsist in every region of the globe, but in all he is uneasy: he pines in all. He sighs for something which earth cannot afford. Place before him at once the varied productions and congregated stores of every clime; it is not

enough. Boundless ambition, immortal hopes, unlimited desires! these are not to be satisfied with terrestrial things. When the ox shall bathe his tongue in blood and gorge himself with flesh, or when the tiger with carnivorous tooth shall crop the herbage of the field, and be content therewith, then may an immortal spirit be content with the vanities of time.

But it is not merely the unsatisfying nature of earthly things, that renders the pursuit of them thus frivolous and vain. Were they permanent in their kind, and satisfying in their nature, yet how wretched would be the man who should set his affections on them. If happy in the possession, how could he bear the thought of a separation. The approach of death which is now sufficiently appalling, would be rendered doubly alarming; the king of terrors would appear clad in tenfold horrors. For frail and transient as are the objects of human pursuit, man himself is more frail than they. Yea, the slightest fabric may outlive the hand that reared it. How exceedingly vain then is the pursuit of earthly good! when not only disappointment in the pursuit, and dissatisfaction in the possession, but even the narrow limits prescribed to our present existence, forbid the idea of enjoyment.

But let us relieve the mind, wearied with contemplating vanities, by dwelling for a few moments on the consideration of real, permanent happiness. For there is a city that hath foundations, there is a good which he who seeks shall find, and he that finds shall enjoy, and enjoy forever. The gospel unfolds a treasure suited to the vast desires of the soul. Here may the mind of man expatiate and expand in a congenial clime. Here are fruits adapted to its taste. No more will he sigh for the crude trash of time. For he that eateth of this bread shall never hunger for

other food, and he that drinketh of this water shall never thirst, but shall find within him a well of water springing up into eternal life.

How wise then, and how rational the pursuit of these substantial joys, this permanent happiness.— This heavenly course of God's people, or the Christian pilgrimage, is admirably typified in the story of the patriarch Abraham. He was called of God to leave his father's house, to quit the land of his nativity, and go in search of another country. The Christian also is called of God to relinquish objects, to which he is by nature most strongly attached, to give over the pursuit of happiness in the way, where he had fondly hoped to find it, and take quite a different course. Abraham went forth at the command of God, not knowing whither he went; the Christian also walks by faith and not by sight. Abraham was excited to obedience by God's promising to give him the land of Canaan for a possession; the Christian rejoices in the "hope that is set before him," and trusts that ere long he will terminate his wearisome pilgrimage, and rest in the regions of the heavenly Canaan. Abraham sojourned in the land of promise as in a strange country, living in tabernacles; the Christian considers that this is not his abiding place. Abraham looked for a city which hath foundations, whose maker and builder is God; the follower of Christ looks for an enduring substance, and for a house not made with hands, eternal in the heavens.

But should we for a moment compare the Christian course with that of the worldling, or with any one, whose chief happiness consists in things of this world, great indeed would be the contrast; Neither is exempt from troubles and care; both have trials, and crosses, and difficulties, to encounter; but the one labours for the meat that perisheth, the other for

a crown of immortal glory. The Christian, cheered by the hope that is set before him, rejoices in adversity; while the man of the world, terrified by the certainty of approaching death, grieves in prosperity. The one hopes, the other fears; one walks in light, the other gropes in darkness. Both are travellers, both journeying through a country of varied prospect, where they are continually bidding farewell to scenes which neither shall visit more; and both are hastening with equal celerity to an awful momentous point. But ah! how different the conditions under which they go; how very dissimilar the manner of their procedure. The one would fondly hope his journey might never end. He would fain banish from his mind everything that indicates his advancement towards the goal. He shuts his eyes and dreams that he is stationary. Thus wilfully blind as to his own real situation, he scrambles around, and endeavours to load himself with a thousand useless and hurtful encumbrances. To some objects he attaches himself so closely, that when by some unexpected jar they are suddenly wrested from him, his very heart bleeds under the separating stroke. And though warned by many a token whose import he cannot doubt, that he is approaching the end of his career, he heeds them not; and though faithfully admonished and tenderly advised by some fellow traveller to make preparation for that world to which he is hastening, he stops his ear, turns perhaps a scornful eye, and resolves within himself to drag to the very verge of eternity his load of worldly cares; there arrested by the stern and irresistible mandate of death, he reluctantly lets go his grasp, and covered with confusion, and goaded with the keen stings of remorse, he passes the awful bourne.

But not so with the other. He considers himself, as he is, a stran-

ger and sojourner here, having no abiding place. And though their way be sometimes rough and dangerous, yet he fixes an eye of faith on the mark that is set before him, and presses onward for the prize. He is not regardless of the objects around him; if a kind Providence permit, he can enjoy the good things of this life, but he does it with a reference to the life to come; he uses them as a wise and prudent traveller the conveniences of the way, not to retard his progress, but to enable him to prosecute his journey in safety and success. If he suffer the want of these things, yet is he not in despondency; he considers that his chief treasure is in heaven. The afflictions of this life serve to quicken his pace in the path of duty; they tend to wean him from the world, and fit him for heaven. Therefore he rejoices in tribulation; and the more as he sees the day approaching; and when the time of his departure is at hand, his faith is increased, his hopes are full of immortality; while with cheerful aspect he bids the world adieu, and enters into the joys of his Lord.

But who is this man that discovers so much wisdom and prudence in the course of his life, and so much happiness at its close? What school, what sect of philosophy is he of? Ask the Stoic,—he disclaims him: the Cynic,—he brands him with the epithet of wine bibber and gluttonous; while the Epicurians wonder that he goes not to the same excess of riot with themselves. Ask the sceptic, he will tell you that he is a fool, a mere dupe, because he exercises implicit faith in the Bible, believing it without sufficient proof, to be a revelation from God: while the modern man of reason and liberal sentiment will tell you, that he is a bigot; that his opinions are contracted and illiberal, and that he is far from having a correct idea of the great doctrines of the Bible. Thus he

is discarded by all, and reproached by the world. But strange to tell, these very reproaches are converted into blessings. They serve to rouse to vigilance at the very moment when he was most in danger. Had he heard their applauses instead of reproach, they would probably have lulled him into ignoble repose; he would have relaxed his vigour in the heavenly race, and would have been in great danger of turning again to the beggarly elements of the world. But now the world has no allurements for him; he has nothing to expect from it but a repetition of injuries and wrong; therefore he girds up the loins of his mind, renounces anew the world and its vanities, fixes his eye on heaven, declares plainly that he seeks a country; that he looks for a city that hath foundations, whose maker and builder is God. Thus all things work together for his good.

To the votaries of worldly joys there is one consideration which above all others is most dreadfully appalling, viz. that of the shortness of their duration. No contemplation is so distressing as the thought that they must surely end. But dreadful and unwelcome as it is, it will frequently intrude itself upon them, marring their brightest scenes. In vain do they endeavour to guard against it. In spite of all their efforts it will haunt them still, repeating at intervals the sickening tale, which death shall verify. No rank or character is exempt. To the great and the noble it cries in terrifying accents, saying to the wealthy, Go to now ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, your gold and silver is cankered, and your garments are moth-eaten. It invades even the ear of majesty, saying to the trembling monarch, "Thy kingdom is departing from thee." Nor is this voice unheeded; however some may affect to despise it, none

hear it with indifference ; reason pays it the utmost deference, and even the fierce and boisterous pas-

sions hush for a moment their maddening tumult.

Miscellaneous.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 471.)

—OF the many objects which attract the attention of an American traveller in this country, the *old churches* scattered here and there, are among the most interesting. They may be met with in all the more ancient towns and villages ; and I have seen several, where there were no indications of a village. Much care seems to have been taken in selecting situations for them. Those we find in towns, are on the highest grounds and form prominent objects for many miles around ; those in the country, or small hamlets, are in a valley, on the slope of a hill, or on some slight eminence peculiar for its beauty. Many of these are half hid in the foliage of old trees, ivy, and long grass. In their plan, there is a great similarity. They are usually divided into a nave, side aisles, and chancel. The roof which covers the nave rises to a sufficient height over those of the aisles, to admit of a row of windows on each side, between the tops of the one and the eaves of the other. The chancel is covered by a separate roof of the same height with the aisles, and looks rather like an appendage, than a part of the church. At the west end is a tower surmounted with small turrets at the angles, and frequently a spire rises from the centre. The angles and sides of the church and tower are supported by heavy buttresses. The windows are generally large,

with pointed arches, and are divided by stone munnions, ornamented with tressel work, and set with stained glass. Buildings which bear the stamp of age always produce in me a pensive pleasure, and whenever I am in the vicinity of these ancient structures, I seldom fail to pay them a visit. In casting my eye over their dilapidated walls, broken turrets, and mouldering towers, the thought naturally occurs to me, that they were in existence long before my country was known, and that in them, the remote fathers of the American people worshipped their God and Saviour. Such an association of ideas renders the sight of this class of buildings a real luxury to me.

There are several of these old fashioned structures within a very short distance of Birmingham—one at Edge Caston, another at Handsworth, and a third at Aston. The latter I frequently visit on the Sabbath, or at the close of a pleasant week day, when I amuse myself by reading inscriptions in the yard. This church, in its exterior, differs in nothing material, from the general outline above given. It is situated on a rising ground, with a small river at the foot, and a rich meadow spreading out north and west. On the east of it and adjoining the burial ground is the parsonage, a low, modest, and humble cottage, stuccoed and white-washed with square windows, and a small garden in front, filled with flowers and evergreens. The last time I attended service here, I lingered in the yard to ascertain the places from which the people came ; for few houses appeared in

sight, and yet I have observed that the church is generally well attended. When the bells began to chime, I could see people gathering from all quarters; some through the public roads, others through by-paths, between hedge-rows, over stiles, and fields of corn and grass. The church was soon pretty well filled, and I began to think of finding a place for myself. The beadle, a friend to wanderers like me, immediately attended to my wants. This important functionary of the church may be known by his blue coat, with red collar and cuffs, large gilt buttons, and blue staff of office, tipped with gold; or if he be out of doors, by his broad brimmed hat, turned up behind, and bound with wide gold lace, and a band of the same. I need not describe the service to you, nor have I any criticism to venture upon the sermon which was delivered in this instance. Only I would remark in passing, while the subject reminds me of it, that these performances are, in general, excelled by those of American clergymen. Among the dissenters there is a goodly share of zeal, but very many of the ministers of the Church of England, so far as I have observed, preach nothing but a cold inefficient morality. New-England Christians would feel that there was little piety in minister, or people; and yet all the great and noble of the land attend the establishment and it is not among them considered respectable to attend any other church.

August 30, 1825. As I have generally made it a rule to see what could be seen in a foreign land, I went yesterday in company with two Americans to witness a horse-race at Walsal, nine miles from town. We hired a coach, and one for our own use, well knowing that at such a time we could not depend upon procuring seats in the public coaches. The ride it-

self was extremely pleasant, for the day was one of England's best, the roads smooth, and the fields clothed in all the richness of autumn. I cannot say so much for the character of the amusement. Walsal is a small irregular town principally engaged in manufacturing of saddlery wares. It has no claims to wealth or style; but on this occasion, the influx of people of fortune from the neighbouring places renders it lively and fashionable. Soon after we reached the race-course, a party of ladies with whom we were acquainted, came up; and though the meeting was unexpected on their part, I cannot say that it was on ours. We joined them in the *grand stand*. This is a building with piazzas erected for the convenience of the gentry, or more properly for those who are willing to pay four shillings for an elevated place and protection from the weather. The beauty, and fashion, and elegance of attire, which met my eye were certainly not less attractive than the accommodations of our situation or the gay and dissipated scene which was presented on the race-ground: though I must confess, the idea that the ladies had come to witness a horse-race, started a little my American delicacy or prejudices! Much as I admire British females, and much as they are to be admired for their many lovely qualities, I greatly doubt whether the amusements of the turf are calculated to soften their manners, improve their minds, or in any way render them more amiable in the domestic circle. On this occasion they laid their wagers as freely as the other sex, and seemed to enter into the sports with high satisfaction. I could not help noticing, with what eagerness their eye followed the movements of the horses, and how a smile of triumph, or a frown of displeasure affected their features, as their favourite horse won or lost ground. In our country, as you

well know, it is considered disreputable to females to be seen at a horse-race, and even the men who frequent them are generally not the most esteemed in society. Here, all ranks, classes and sexes go to the race-course, without scruple or sense of impropriety. Even clergymen lay aside the sacerdotal character, and appear on the *turf*. Would that some Addison might arise again, who, by his gentle and polished, but irresistible humour, would rescue at least his admirable country women, from so *unfeminine* an amusement.

In the course of the day, a clergyman whom I have before introduced to you, joined our party with his wife. He is a man of intelligence, and more conversant with American literature than any Englishmen I have met with. He put many questions to me, and among others he enquired if Americans had any thing of this kind—waving his hand over the course. I replied that we had in some of the States, but that in others, it was an amusement not permitted.

Upon requiring a reason for the latter, I told him that the early settlers of our country were rigid in their principles, and thought it an amusement inconsistent with the character and profession of a Christian. He remarked that it was the nature of all sects to be austere at first, and as natural for them to relax in time. He said that people would have amusements, and he considered this as harmless as any. Harmless undoubtedly it is, compared with bull-baiting, prize or cock-fighting, which are so common here; yet it creates a spirit of gambling, besides many other attendant and consequential evils.

September. The country, at this season of the year, possesses nearly all the verdure and beauty of spring. The grass and ever-greens are fresher than in mid-summer,

and the foliage of the trees has not yet fallen, or even much faded. The change from the bright green of summer to the russet of autumn is much more gradual here, than it is with us. Our severe frosts tinge the leaves with a thousand hues, and cause them to fall in a few days; but in England the decay is slow, and seems to be natural or the effect of age, rather than that of cold or frost.

I have several times asked myself, while looking around on English scenery in what respects it differs from that of New England, and why it is so much more beautiful. The productions of the earth are nearly the same. We have every variety of surface and an abundance of rivulets, but there is a perceptibly wide difference after all, even if we take into view, the best cultivated parts of New-England. The hedges which line the roads and divide the ground into small lots, are a feature of English scenery, which more perhaps than any other, adds to its loveliness. The numerous well trimmed forest trees, which stand single, in rows, or in groups, constitute also a peculiar charm. The surface of the ground, moreover seems to have been all worked over, and to have received a finish from the resources of art—no part of a field is left uncultivated—the rugged places are smoothed, and cavities are filled up. Another circumstance is the extreme neatness of many of the farmers' cottages. They are often humble tenements, rising only one story, covered with straw, and floored with brick; yet humble as they are, they have so snug and quiet an aspect, that a prince might covet them. Many of them have low bow-windows filled with flowerpots, and in front are the woodbine, the laurel, and the holly. In laying out their grounds, they follow the example of the higher classes, and though they conduct their concerns on a small scale,

yet every thing is in conformity to good taste. Indeed this principle runs through all English horticulture, rural economy, household arrangements, and the decorations of their dwellings. Good taste, not in its fanciful, but in its substantial forms, is the province of Englishmen. Their improvements of nature are *natural*, and only heighten its effect.

At this season, the cottages have numerous hay and corn ricks standing by the side of them, barns not being much used. These ricks are so handsomely contrived, that they are quite an ornament in themselves; and their shape is such as to secure the corn and hay from the weather as effectually, as if they were lodged in a barn. Indeed, I apprehend that in this way, the corn is not so liable to contract dampness or the hay to sour, as it would be if housed. The hay when brought to market is cut into squares, and bound with hay ropes. They weigh about one hundred. Thirty or forty of these bundles are put into a waggon, and carried to town. The hay dealers buy the load, and then retail it out by the bundle. I saw to day many farmers engaged in plowing. They use horses alone, and from three to five of them strung in a line, are tackled to one plough. The horses are of the large breed, with immensely shaggy fet-locks. They have prodigious strength, but are clumsy, and fit for nothing except drawing. At this time the roads are lined with labourers at work, breaking up stones, repairing the ways, trimming the foot-paths, and gathering the loose dirt into heaps. Groups of ragged Irishmen may now be seen in all parts of the country. They come over in great numbers during harvest time, and return in September and October. They bring with them their wives and

little ones, and those of the latter that are too young to walk, are slung Indian like on their backs. During an excursion about this time, I had an opportunity of seeing the gathering of the haw thorn berry, and of learning the manner in which the tree is raised. The berry or fruit when taken from the tree is thrown into a pit dug in the ground, a quantity of earth being mixed with it at the same time. The pit is then covered, and the berries remain till the following spring, twelve month, when they are taken out with the earth, and sowed. The stones sprout and grow the first season to the height of six or eight inches. They can be transplanted the following year.

September 15. You will not accuse me of pedantry when I tell you that my only object in visiting Stratford, upon Avon, was to tread the ground that Shakspeare trod, to view the scenes that he viewed, to bend over his tomb, and to examine those relics of the bard, which have been preserved from the ravages of time. If in this devotion I am weak, then kings and princes, statesmen and poets have been weak before me, for men of high and low degree, lettered and unlettered, have all paid tribute to the memory of the immortal dramatist. In looking up an inn after we had arrived at the place, we passed a number, till at length we saw the portrait of Shakspeare on a sign board, and as we were on a pilgrimage to his tomb we at once took up our quarters at this inn. Here every object reminded us of the great poet. I took up a volume—it was his plays. I looked at a picture—it was a sketch of the house in which he was born. Near to it was an engraving representing his statue in the chancel of the church. A snuff box bore his image, so also did the sign at the door, under-

neath which on one side, were the often quoted lines :

"Here sweetest Shakspeare, fancy's child,"

"Warbled his native wood-notes wild."

and on the other,

"Take him for all in all,"

"We ne'er shall look upon his like again."

After dinner we sallied out, walked around the church, and then seated ourselves on the banks of the Avon, here "a proudly swelling stream" as it is has been called. Here we gratified our sight, and indulged our reflections for a short time. We then entered the church, and were conducted to Shakspeare's tomb and monument. He is buried in the north side of the chancel under a plain stone bearing this inscription.

"Good friends for Jesvs sake forbear,
To digg the dost enclosed heare;
Blese be ye. man yt. spares thes stones,
And corst be he yt. moves my bones."

On the wall near the tomb is his monument. He is represented under an arch in a sitting position, with a cushion before him, a pen in his right hand, and his left on a scroll of paper. The inscriptions I need not give, as you may have already seen them. A book is kept here for the purpose of receiving the names of visitors. We left ours, and then strolled away. In our walk we followed the banks of the river as far as the bridges which cross it on the east side of the town. They are built of hewn stone. One has fourteen arches, the other nine, and they are within a stones throw of each other. We entered upon one of them. The river at this place is quite wide, but very shallow, and as placid as a lake, not a ripple disturbed its surface.

In the evening we went to see the relics which are preserved of the poet. They are in possession of an old lady by the name of Thornby, whether a descendant of

his I did not learn. They are kept in a small room up stairs, and to get to them, visitors high and low must pass through a mean meat shop, not very agreeable to the smell. Among the articles are his chair, in which of course I had the honour of sitting—a table on which he wrote—a Spanish card and dice box presented the poet by the prince of Castile—part of a Spanish matchlock, the remains of the piece with which he shot the deer in Charl-cote park, and for which deed he was under the necessity of leaving his native place—a table cover, a present from good Queen Bess, &c. &c.

The books in which the names of the visitors are recorded were highly gratifying to me, as a curiosity. The first it appears was given by a Mr. Perkins of Boston. From them I collected the following names in the hand writing of the respective individuals. "George P. R."—dated 17th Aug. 1814, now king George IV. "Byron," dated 28th July, 1815, with these words in his own writing,

"Oh! that the spark which lit the bard
to fame,
Would shed its halo round proud Byron's
name."

"William, Duke of Clarence."
"Authur, Duke of Wellington."
"John, Duke of Austria," Jan. 3, 1816. Many other names might be given, but this is sufficient to show you what distinguished personages have visited this place, and what honour is thus paid to genius.

In the morning we went to the house where Shakspeare was born. It is one of those old fashioned houses which may be seen all over the country, consisting of a wood frame, filled in with brick—the wood painted black, and the brick covered with plaster and white-washed. The front part of it is occupied as a meat-shop, through which, like the other place, prin-

ces and nobles must pass, in order to reach the room above, in which the poet was born. The walls of the latter are entirely covered with the names of visitors, and with their poetical effusions. I searched for some time to find a spot in which I could put my "little" name. In turning over the book which contains the names of the visitors here, I found that of "Sir Walter Scott," as well as that of our countryman, "Washington Irving." The latter is in company with these verses in his own hand writing—

"Of mighty Shakspeare's birth the room
we see,
That where he died in vain to find we
try;

Useless the search;—for all immortal *He*,
And those who are immortal never die."

I was surprised to find the names of so many Americans. There was scarcely a leaf in the book, or a square foot on the wall, which did not contain one name or more from the United States.

Nov. 10, 1825. Amidst all the general wealth and public munificence of this country, there is, as you have often learnt, a large share of individual poverty. The aggregate amount of wealth is immense; yet the great mass of the people are poor. There are many who can command, and who actually enjoy, most of the comforts of affluence, although they can call nothing their own. They live in rented houses, and cultivate the land of others. There are also a vast number who scarcely have homes, and who find it difficult to procure the necessaries of life. I allude to the class of people called *operatives*, who depend upon their daily labour for support—such as journeymen to the master manufacturers and builders, people engaged in the mines, and those that labour on farms, canals, and roads. There is yet another numerous class, in a state of abject poverty, who depend solely on charity for a support.

They are much more numerous in large manufacturing towns like this, than in other places. Situated as I am in one of the most public streets, I am continually annoyed by the calls of these charity seekers. Two have interrupted me since I commenced this paragraph. They come and make their application without the least sense of shame, and they will hardly be denied. A trifle however will satisfy them. They find it easier to beg than to work, and they can make a large number of calls in a day. For some time, I kept a pile of pennies on my mantelpiece, two or three of which I used to deal out in each instance, without waiting to hear their doleful stories of wars, shipwrecks, fires, and all the numerous ills of life. In this I was actuated not so much by motives of charity to them, as to myself, since my object was the sooner to get rid of them, and to prevent a prolonged interruption. By pursuing this plan I found at length that I had a regular set of customers who used to come two or three times a week for their dole. As I could not put up with such an imposition, my clerk was ordered to shut the door in the face of all that came without discrimination, and this has been done ever since. You will not think me hard-hearted when I tell you, that I am compelled to pay fifty-six dollars annually for the support of the poor, this being the town levies for that purpose, on the building which I occupy.

In the year 1818 when trade was very dull, the poor levies of Birmingham were 62,000*l*, equal, adding the current rate of exchange, to \$300,000. The population at most does not exceed 100,000. If you take from this number those who received charity, and all who were exempt from taxation, how small must have been the number on which the taxes or levies fell, and how heavy the amount! To trace the cause or causes of such

extreme poverty, where so much apparent abundance exists, is a subject well worth the inquiry of any reflecting mind. I will venture on this topic, only one or two very general remarks. One great evil, and source of the calamity of which I speak is doubtless the unequal distribution of property. Large estates make the few rich and the many poor. Hereditary domains restricted by entailment to the eldest son, render him affluent, but leave the rest of the family unprovided. The land being unalienable, or in the hands of large holders, is cultivated by tenants, who pay such high rents that they can seldom become rich. One master manufacturer employs hundreds of men and women, who are worth no more property at the end of the year, than they were at its commencement. Merchants, clerks, and agents have salaries which, at most, can only support a small family; and they often continue in the same situations till their heads are white with age. Opportunities of rising in the world are certainly not so great as they are with us. There is neither that field for enterprise, nor that prospect of success. Too large a proportion of the fruits of the labouring classes, passes into the hands of the rich, and too large a portion of it goes to the support of an extravagant and wasting government. The royal family, the officers of the crown, and the titled nobility riot in wealth and squander away the hard earnings of the sons of toil. There is no deficiency of industry and economy in the character of the people, but a *motive is wanting* to call those virtues into action, as much as they might be. When a man finds that his utmost exertions will procure him only a comfortable living, he will generally be content to abridge his comforts, if by so doing he can diminish the hours of labour; and when he sees no prospect of rising above his present condition, as is the case

with most of the common people here, he loses his ambition and becomes indifferent as to his mode of life, or his standing in society. The above perhaps will sufficiently account for the abject poverty of some, and for the little shame with which others betake themselves to begging for a livelihood. An American is too proud to beg—he will sooner become a rogue.

November 14. I had occasion some days since to call at the house of a man in town who was employed for me. On arriving there, I found that his wife kept a pawn-broker's shop. I had often seen the signs about town, but did not know particularly the nature of the trade carried on, and was gratified with an opportunity of inquiring into it. The sides of two rooms of moderate dimensions were furnished with shelves like a retailer's shop; and every one of these shelves was filled with small bundles of various wearing apparel, each having a label pinned to it, with the owner's name, and the sum for which it was pawned. I learnt that these bundles were deposited and left by the poor operatives in the different manufactories, to whom they belonged. From appearance they were mostly articles of clothing worn by females. Perhaps nothing can more forcibly illustrate the poverty and prodigality of this class of people than such a trade. When they are in want of food, and have no direct means of purchasing it, they recur to such a practice for a supply. Their best articles of dress are selected and taken to a pawn broker, who advances a sum of money on them at an enormous usury. On Saturday when they are paid for their week's work, they go with their money and take up their clothes. These they wear on the Sabbath, and perhaps on Monday pawn them again to raise money enough for their supplies till the next Satur-

day. Thus in a short time they pay an amount of usury equal to the sum which they originally received. A trade of this kind is, I believe carried on in our country, but to a small extent compared with the practice here.

November 25. At this season of the year when the sky is continually overcast with clouds, and the atmosphere filled with mist and fog, when nature is robbed of its summer livery, and the fields no longer delight us with their verdure, nor the woods with their music, then come on the fire-side enjoyments—the social circle—the entertainments of reading, conversation, and meditation; or if taste so dictate, the festive board, the dance and the song, and the musical concert. These and whatever other satisfactions spring from the endearments of home, the ties of kindred, the union of friends, or the interchange of benevolent feelings are resorted to, as winter begins to wrap this beautiful isle in his subtle folds. The amusements of winter here, unlike those of our own country, are confined almost exclusively to the house. They are within-door delights. There is no sleigh-riding, and not much skating. The mud under foot, and the lowering sky above compel persons here to seek enjoyment where it is most readily found—at home—and believe me there are no people in the world, that know how to gather more comforts around them, and that seem to enjoy their own fire-sides better than the English. When they are attending to business in their counting-rooms, ware-houses, or work-shops, they appear regardless of every comfort, and may often be found in tenements that threaten to fall and crush them at once. Indeed it has occurred to me, that such accidents are oftentimes prevented by means merely, of the heaps of rubbish which surround them, and keep

the walls from coming to the ground. The cares of business, and their habits of industrious application, remove all fastidiousness in regard to their place or circumstances. But when they leave their avocations, they leave their dust and rubbish behind them; and in the happy spot where their families are found, every thing must be the reverse—neatness and good order, and the congruities of taste must prevail. An Englishman's home is the seat of tidiness, cheerfulness, and comfort.

To the Editor of the Christian Spectator.

THE Seeker in the Christian Examiner has published another of his letters, which is partly an apology to his brethren for having exposed their weakness, and partly a reply to the remarks of the Reviewer in your Number for August. Leaving the question between him and his dissatisfied brethren to be settled among them, the Reviewer wishes only to offer a few words respecting that part of the article which relates more particularly to himself.

The question of 'courtesy' is too insignificant and too personal to merit a prolonged discussion before the public. I will only ask him whether it is more uncourteous to say of a system of *opinions*, that it is better than heathenism, or to say of *individuals* and *communities* that because they prefer men whose opinions on the most important of all questions coincide with their own to men in whose sight they are idolaters, therefore they are *not* better than the heathen?

When I said, "the Seeker 'seems to think' that the reason why Mr. Adam is not as successful as the Apostle Paul, is simply that Mr. Adam cannot work miracles;" I knew that it was, as he calls it, a 'perversion of his language;' and I quoted a whole paragraph, that

every reader might understand the nature and circumstances of the perversion, and might see that the absurd inference which I drew from his language was parallel with the equally absurd inference which he in the paragraph quoted, had drawn from mine. In the review, I had contradicted the opinion that the conversions which attended the preaching of the apostles are to be ascribed to their miracles alone: and while I explicitly acknowledged the value of miracles as the credentials of a divine commission, I affirmed that conversion is always to be ascribed, as the apostles were wont to ascribe it, to the power of truth upon the heart and the conscience of man. It would have been impertinent to my subject, had I expatiated upon miracles as the "signs of God, and the presence and power of God." But from this he drew the inference that I "seem to think" miracles are of no advantage. He, on the other hand, was eloquent on the importance of miraculous powers, and omitted to speak of the might which belongs to the gospel itself; and from that I drew the inference that he "seems to think" that miracles are the *only* requisite to success. Was not my inference as legitimate as his? I trusted every candid reader would see that it was, and that to condemn the one would involve the condemnation of the other.

The extract which I gave in a note from a sermon of Mr. Dwight's excites my opponent more highly than I anticipated. I did not adopt Mr. Dwight's phraseology, or even his arguments, implicitly as my own; I only quoted those few sentences as affording an illustration of my own opinions. There is no occasion then for me to vindicate the mathematical accuracy of Mr. Dwight's expressions against the quibbles of the Seeker; and indeed if any such vindication were necessary, Mr. D. is better off in his own hands than he could be in

mine. It is enough for me to say, that neither I, nor Mr. Dwight, nor any other orthodox man within my knowledge entertains 'not much respect' for miracles. We do not think lightly of those tokens of divine authority; but we do think much of the truth itself, that everlasting miracle, the glorious gospel of the blessed God; we think much of its intrinsic testimony to its own Divinity, its energy upon the soul of man, and its adaptedness at once to verify and to alleviate his consciousness of guilt and spiritual weakness, as well as to call forth and animate the noblest aspirations of his nature. And because we value the internal testimony to the truth of the gospel, is it legitimate to conclude that we have no respect for the external wonders which God wrought to bear witness to his own commission?

But I am dwelling too long on points not intimately connected with the main question in debate between us, which is whether the fact that Unitarians do nothing for the conversion of the heathen, affords any reason to suspect the genuineness of their gospel. I had said that it does, inasmuch as the Unitarians have both wealth and moral influence in no ordinary proportion. The Seeker said, No, the Unitarians have no resources, they are a small and feeble, and in appearance despicable denomination. I replied by referring to the well known fact that the Unitarians, though no man ever pretended that they were very numerous, are many of them men of great wealth and enterprise, as may be seen by any one who will go where they have gained a standing,—and many of them men of great learning, and great abilities, as appears from the university which they possess, and the publications which they issue. And to this what is their answer?

Why, in regard to their learning, and their abilities, and all their

means of moral influence, Harvard College and the North American Review "stand pledged with the public to use no sectarian influence." Nay, more, "the two last articles in the North American Review, of a theological character, came from Andover Institution." Now mark how irresistible the conclusion; Therefore Unitarians are excusable for disobeying—while all Christendom besides is awaking to obey—the last command of the Messiah; excusable on the ground that they have not the requisite means of moral influence. It is not denied that the corporation and the faculty of Harvard University with all their talents, and with all their learning, are almost exclusively Unitarians. It is not denied that the editors of the North American Review, and the majority of their contributors are Unitarians. It is affirmed that the University and the Review are pledged to use no sectarian influence. What then? Does it follow that the president of Harvard College—"a lever of mind to move a world of matter"—is not a man of great learning and great intellectual power? Does it follow that the Hollis Professor, and the Dexter Professor, and the whole catalogue of the wise and mighty are paralyzed and fettered? It is affirmed likewise that the two last articles of a theological character in the Review "came from Andover Institution." And what then? Does it follow that the 'learned' Mr. Sparks and the 'superhuman' Professor Everett cannot, if they would, turn the energies of their powerful and cultivated minds, to advance the conversion of the world? "It is evidently a desperate case with my opponent, when he resorts to such mere shadows of arguments to hide his weakness, and to blind unskilful eyes."

In regard to the pecuniary ability of the Unitarians, the answer is, if possible, still more strikingly

absurd. They "do not devote themselves to missionary enterprises, because they are not disciplined, hermitlike, zealous Moravians." A good reason, truly; and one that deserves some little illustration.

The Seeker had expressed himself as being a great admirer of the Moravians and of their missionary operations in particular; and he had commended them to my very particular notice as models worthy of imitation. Accordingly, I took it for granted that he would not shrink from the standard which he had himself so strenuously recommended. And therefore when I had simply referred to the fact that the men who are called Unitarians are almost proverbially men of great wealth, and great commercial enterprise, I said that if the Moravians had these resources, they would do something with them; and I said, furthermore, that if these resources were in the hands of men like those Apostolic Christians whose doctrines and whose discipline the Unitarians professed to have revived, they would be brought to bear immediately on the conversion of the world. And having said these things, I added, "the difficulty is this. It seems as if the Unitarians must be as unlike the Apostolic Christians, as they are known to be unlike the 'noiseless yet self denying and EFFICIENT Moravians.'" And what is the reply? We have it in these words.

"This is marvellously *taking*, no doubt, with those who do not perceive the utter fallacy of it. The *Moravians* would do something with these resources and instruments! Yes, very probably they would, *if* they had, or could have them. But I never heard that the Moravians were desirous of having great warehouses, or fleets of ships, or that they intended to enter largely into banking. In short, they are not busy, driving, calculating merchants, because they are Moravians; and the Boston mer-

chants do not devote themselves to missionary enterprises, because they are not disciplined, hermitlike, zealous Moravians. 'The difficulty,' with me, is, how the Reviewer came to think of comparing merchants with Moravians. He might as well have compared them with Jesuits, or any other body of men who give themselves up, or are supposed to, entirely to religious meditations, offices, and charities."—p. 276.

And this is their defence! I will not call it 'ridiculous;' but I ask every reader (excepting the Seeker, who seems to labour under some special obtuseness of apprehension,) whether this is not the weakest evasion of a plain and pinching argument that ever was attempted. I will state the argument once more; and, till I see something that looks more like an honest attempt to *answer* it, I bid the Seeker farewell.

Here is a very considerable sect of religionists who claim to have revived the doctrines and the discipline of the primitive Christians. Their claims may be scrutinized in various ways. They may be brought to the standard of the scriptures and tried there by comparing their distinctive traits of doctrine and of discipline with the doctrines which the Apostles taught, and with the rules of discipline which they prescribed. Or the spirit and tendency of their system, as it appears upon examination of its nature, may be compared with the general spirit and obvious tendency of the Apostolic writings. Or the actual character and doings of those who are Christians according to this system, may be compared with the character and doings of those primitive Christians with whose system of doctrine and discipline this system professes to be identical. Respecting one particular in this last comparison arises the argument between myself and the Seeker; and the tenor of it may be

presented in the following dialogue.

REVIEWER. When I compare the missionary doings of the Unitarians with the missionary doings of the primitive Christians, the difference is heaven-wide.

SEEKER. Your comparison is unfair; you must remember the Unitarians are poor.

REVIEWER. Poor! Are they poorer than the primitive Christians were, when the number of the names were about one hundred and twenty? Poor! They possess no less wealth in proportion to their numbers than the richest denomination of professed Christians in the land.

SEEKER. Well, but these men are bankers and merchants, men of princely wealth, and great commercial enterprise; and it is astonishing that you should expect such men to give up all for Christ, and to hold their possessions sacred to his cause.

REVIEWER. But are these men Christians? I know Christ has said, "How hardly shall they that have riches enter into the kingdom of God;"* but while you maintain that they have entered into the kingdom of God, your talking in this way about their being merchants and bankers only shows that the kingdom of God in your opinion is something different from that kingdom of God which Christ described.

SEEKER. "That there are many Unitarians who feel no strong interest in Unitarianism, I have asserted, and I still assert. No fact is more palpable; but it is easily accounted for."

REVIEWER. Please to explain. Are these Unitarians *Christians*?

* Mark x. 17-27. See also Mark viii. 34; Luke xiv. 33; Matthew xiii. 44, 45; Acts ii. 45. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, &c. &c.

If they are not, you need not attempt to apologize for their indifference; but if they are, how do you account for the fact that these Christians take no interest in Christianity?

SEEKER. "Some of them *like a portion of every denomination*, are not heartily interested in the subject of religion at all."

REVIEWER. Then do you acknowledge them as Christians? Do you hold communion with them in the solemn ordinances of the gospel, acknowledging them as members of the kingdom of God, and heirs of the glory that is to be revealed?

SEEKER. Let me go on. "Others are not yet true and consistent disciples of the Unitarian faith; and that there is nothing strange in this, must be evident to all who consider how mighty a sway is exerted by early prejudice over the mind, and how hard it is entirely to escape from its dominion."

REVIEWER. Aye, but if they are Christians, they are disciples of the *Christian* faith, and must of course be deeply interested in the advancement of Christianity. And if, while they feel no active interest in the advancement of Christianity, you acknowledge them as Christians and hold fellowship with them as such, then you show that Christian character, according to your standard, is a different thing from the character of the primitive Chris-

tians. If they are Christians, they are surely Christians of the Unitarian school, for no other school will acknowledge them; and therefore you are bound to account for the difference between them and Christians of the apostolic school, and at the same time to maintain, if you can, that the apostolic school and the Unitarian school are the same.

SEEKER. Hear me "again. There are good Unitarians who are not favourable to missions; some because they doubt of their utility, and some because they have been thoroughly disgusted by orthodox canting, with the whole affair."

REVIEWER. These certainly are not only Christians, but eminent Christians, the best Christians in the world perhaps, excepting "Johnny Dodds and *ae man mair*." For if Unitarianism is pure and primitive Christianity, then surely "good Unitarians" are better Christians than all the rest of mankind who are not "good Unitarians." And if these eminent saints doubt of the utility of all efforts to propagate the gospel, or if they have been disgusted into apathy by the canting of ignorant and enthusiastic men; and if this is the primitive Christianity which you have revived, I must after all be allowed to say, as I compare it with the primitive Christianity that once was, "How is the gold become dim, and the most fine gold changed!"

Reviews.

Sermons on Important Subjects of Christian Doctrine and Duty:
by the Rev. D. C. LANSING.—
Auburn: 1825.

THESE sermons are ushered into the world without any pretensions to novelty either of doctrine or of style, and without any prefatory

censures on the unskilfulness or the remissness of preachers at the present day. The author seems to have selected them from his manuscripts for the special perusal of the people of his charge, to whom they are dedicated, and to whom the "Introductory Remarks" are directly addressed. That they will

be received by those for whose benefit they are designed, as a most grateful offering of pastoral affection, and that they will be preserved in the families of the Presbyterian Congregation in Auburn, as a treasure and a legacy for their children, we cannot question; for aside from the intrinsic merit of the volume, each individual discourse must be endeared to the Christians of that church by sanctuary recollections and many a kind association.

The character of Mr. Lansing as a preacher has long been high in the estimation of the churches throughout the region where he labours. For our own part we are happy to say that the opinion which report had led us to form concerning him, has not been lessened by an acquaintance with this volume. Not that the sermons have in all respects corresponded with our expectations. Having heard the author lauded as an "eloquent" preacher, we were prepared to find more of the characteristics of modern eloquent preaching,—more bristling exclamation-points, and staring capitals,* more brilliant paradoxes, more gorgeousness of diction, more startling images, more affectation of vehemency,—and less old-fashioned theological discussion. Disappointed as we confess ourselves to have been in this respect, we cannot say that our estimation of the author has been lessened. We find not indeed the meretricious adornings of what is miscalled *popular* preaching, but a style formed on classical models, perspicuous without homeliness, dignified without magniloquence, often powerful though never with affected energy, and generally adorned, though never descending to prettiness. Some passages might perhaps be quoted as finished specimens of style in sermonizing. We will not say that the following is such a passage; but our readers can see for themselves that it ex-

hibits a style of easy and unaffected elegance which American preachers do not always surpass. Our author is illustrating the fact that there is no want of *motives* to serious reflection and inquiry.

These are very numerous, and of the most impressive and tender, as well as of the most awful and alarming character. They arise from contemplating the nature of God; the moral rectitude of his government; the wisdom, and benevolence of his designs; the condescension, and glory of Christ; the adaptedness of his mediation, and intercession, to a world of moral agents, in the condition, and possessing the character, of those of our world; from the deep-seated consciousness of our own guilt, and desert of misery; from the threatened agonies of the second death; and from all that is inviting, and engaging in the society of heaven, and in the song of glory.

In that desire for happiness, which is natural to man, and inseparable from every thought, and feeling of his soul, we find a most powerful incentive, to pursue such a course of conduct, and adopt such views, as may seem best adapted to promote our future, eternal well-being: And although unsanctified men suffer themselves to be influenced by the greatest *apparent*, instead of the greatest *real* good, yet, this very principle, the desire of happiness, fills their minds with restless anxiety, even, when they give themselves up, to the guilty pleasures and pursuits of the world; and they seldom, if ever, resolve on present indulgence, without, at the same time, promising themselves, future repentance and amendment.

In addition to all this, we are warned, and urged by the providence of God, to secure to ourselves the hope, and blessedness of heaven, in almost every step of our path way to the grave. We live in a world of change, and disappointment, and suffering, and death. The symptoms of our own approaching dissolution, which we almost daily feel; the fears and alarms which agitate us, as we are advancing upon our end; the strong desire we have, for life and being, when time shall close; the solemnity of the parting scene, when friendship sleeps to wake no more, and the tenderest ties

* *Steteruntque comæ et vox faucibus hæsit.*

of nature are dissolved, all urge us to fix our hope on God, and to repair, to that divine source of consolation and support, which we know to be unfailing, as well as adapted to our necessities.—pp. 80—82.

The theology of this volume is of what is commonly called the New-England school. That is, the doctrines insisted on are evangelical, and yet the reverse of that *ultra* evangelical system which is said to have its advocates in some parts of our country, and which when carried out to its extreme results is the most dangerous and deadly of all heresies, inasmuch as it amounts to a denial of the very foundations of all moral government. We speak of that system of opinions which, transmuting our conceptions of moral guilt into conceptions of literal debt, and regarding in all its speculations rather the providential than the moral government of the Supreme, maintains that every man is liable to everlasting ruin for the sin of his most distant progenitor, that no man is physically capable of obedience to the claims of God, and that the atonement of Christ is in its nature restricted to a chosen few whom none can know but the Omniscient, and to whom the obedience of the Son of God is so imputed that it is their own. In opposition to this system, the volume before us insists much on the nature of sin as the personal act to every individual, and as consisting solely in his preferences and voluntary exercises, thus making the guilt of every man his fault and not his misfortune ;—on the complete ability and entire liberty of every man to obey the requisitions of his Maker, thus making the blame and the danger of continued impenitence come down with weight incalculable upon the conscience of the sinner ;—and on the universal sufficiency of Christ's atonement, thus urging home the invitations of the gospel as the sincere expression of

God's mercy, and as binding every sinner to compliance. A few extracts may serve to exhibit his mode of treating these controversial topics.

In regard to the nature of sin, he speaks thus :

We may infer, from what has been said, that all sins consist in voluntary exercise. Sinners act in all things from choice. They pursue just that course, under the circumstances of their being, which they desire to pursue.—They are not to blame, however, for having such *natural endowments* and *capacities* as they have; nor for that *constitution* of things, established under the orderings of providence, that unites them with that department of the great system of divine operation, in which they are called to act. They are, in all respects, both as it regards their *powers* as moral agents, and the theatre on which they are destined to exercise them, precisely what God designed they should be; and for being such as they are, and under such circumstances as they are, they will never be condemned. Whatever guilt attaches to them, then, must lie, either in their voluntary, or necessary actings. In the latter it cannot, most obviously, lie. If from the constitution of their being, they were necessarily, and not voluntarily sinful, they could be no more to *blame* for sin, than for their constitutional endowments; as sin, under these circumstances, would be as much a part of their physical constitution, as understanding, or consciousness or any faculty of the soul. To be sinners, therefore, men must necessarily be voluntary; and thence, the whole of their guilt before God, consists in the character of their voluntary exercises. There is no state, or condition of being, conceivable, antecedent to voluntary exercise, of which we can affirm either praise, or blame, with any more propriety than we can affirm either the one, or the other, of natural beauty, or deformity. If we cannot go back of voluntary exercise, and find something anterior to it, to which we may attach a moral character, in what else, besides voluntary exercise, is it possible for holiness or sin to consist?—pp. 36, 37.

The same inference is found, with some diversity of illustration, in another sermon.

We may learn from our subject, that all sins consist in the voluntary exercise of the sinning agent. The sinner is voluntarily deaf, and blind. He is under no natural impossibility of hearing, and seeing. Were there a natural impossibility, it would take away *blame*, by taking away the *ground of observation*. But neither holiness, nor sin, consists, in the mere *capacity* sinners have, of exercising either right, or wrong feelings, but in the voluntary *exercise* of right, or wrong feelings, or in other words, the praise, blame, or worthiness of an agent, consists not in the fact, that he is *capable* of feeling, but in the *feeling itself*.

To hear and to see, in the sense required in the text, we have seen, is voluntarily to recognize the authority of God, and to submit to him. Hence, we can only affirm praise, or blame, of the *moral* doings of men. They are neither to be praised, nor blamed, for having the *capacity* of moral doing. The moral characters of men are said to be good or bad, from what they do; and it is their being voluntary in what they do, that makes their characters good or bad. Guilt consists in *choosing* sin, not in the *power* of choosing it. Adam, in *innocency*, had the power of choosing sin, but he was not guilty, until he actually chose sin. His guilt consisted in his *choosing that*, which God had forbidden. All sin, then, consists in a wrong, or wicked choice.—pp. 153, 154.

This doctrine is certainly not unintelligible, which is more than all men will affirm of the contrary doctrine, that there can be sin without moral action, or, in other words, there can be sin without sinning.

It is worthy of remark however, and we make the remark to prevent misapprehension, that this doctrine does not involve the denial of innate guilt in the human mind, except by denying, what some men seem unprepared to deny, the possibility of some innate choice or preference which is sinful.

Respecting the ability of men to

obey the gospel, our author is copious in argument. No less than four sermons, out of the twenty which the volume contains, are devoted to the different aspects of this one topic,—to say nothing of occasions on which it is incidentally introduced. Our quotations under this head, will be from sermon first, in which the preacher from the text, “But now commandeth all men every where to repent,”—discusses the *duty*, *ability*, and *present obligation* of sinners to repent. Having in the first place proved from the commandment of God, the duty of all men to repent, he proceeds to reason thus :

The ability of sinners, as well as their obligation to repent, appears from the fact, that God has commanded them to repent. The command presupposes an ability, that constitutes the basis of obligation; for it is a dictate of common sense, that no one can be to blame for not doing, what he is in no sense able to do. Now if man is unable to repent, and thus, in every sense, unable to comply with what God requires, when he commands him to repent, he cannot be to blame if he does not repent. But this is not all: If he can be held to perform, only, what he is able to perform, then it is most palpable, that to require of him, what lies strictly beyond the reach of those powers that constitute him a responsible moral agent, must be inconsistent and unjust. We must conclude, therefore, since God has commanded men to repent, and has threatened them with his sore displeasure if they do not repent, either that they are able to repent, and thence, are both formally, and actually guilty for not repenting; or, we must adopt the only alternative, and implicate the rectitude of the Divine Being, in requiring of his creatures, under the most tremendous sanctions, the doing of impossibilities.

But, as the command to repent is in accordance with our consciousness of obligation; as it is a duty reasonable in its own nature, arising from the perfections of God, and his relations to his creatures, it is most evidently safe, as well as rational and scriptural,

how repugnant soever the conclusion may be to our corruptions, to take the side of our Maker against ourselves, and under a conviction that we are to blame for being sinners, to humble ourselves before him, and to confess and forsake our sins, that we may obtain mercy. This, we observe, is the most safe, as well as rational and scriptural course. That repentance is a commanded duty, is most obvious. It is a duty addressed to men, not under the influence of conviction, not under the influence of a change of feelings, *only*, but also, under the prevailing, and overpowering influence of moral corruption, under the control of a heart at total enmity against God. In the possession of a totally sinful character, and whilst indulging feelings of direct hostility to all that is good, does God command all men, every where to repent. Now what must we conclude from this state of facts? Are we ready to go in the very face of our own consciousness, in the face of the Bible, and charge the holy God with injustice and cruelty, by affirming, that he requires us to do, what he knows we are in no sense able to do? Shall we not rather submit to the just, though afflicting conclusion, that we might all have exercised the most ingenuous godly sorrow for our sins, long ago, if we had been inclined to acknowledge the claims of our Maker, and to submit to his authority? And that we are in our sins to day, exposed to his righteous judgments, because we have hated instruction, and did not choose the fear of the Lord?

The attempt to avoid this conclusion, is to little purpose, by endeavouring to show, that it seems to be inconsistent with those great and important truths of revelation, that exhibit man as wholly depraved and dependent, and God as the sole efficient in the work of regeneration. It is in full view of these interesting truths, that God requires all men, every where to repent. It is to be apprehended, however, that some, at least in the *legitimate tendency* of their views, when speaking of the disability and dependence of sinners, in connexion with the sovereignty of God in the dispensation of mercy, in labouring to avoid the unscriptural ground of Arminius, have, unhappily, carried their points so far, as to fall upon the

border ground of Fatality and Antinomianism.—Whilst it should be the devout study, and faithful labour of every good man, to avoid, on the one hand, by any sentiments he may adopt, invading the prerogative of the Most High; he should be equally careful, on the other, not to exhibit any such views, as may lead the sinner to justify himself in impenitency, and enable him, successfully, to resist the most powerful and pungent appeals that may be made, to his sense of right and wrong.

The doctrine of man's depravity, and disability, has been carried to a dangerous, and we have reason to fear, in many instances, to a fatal extreme. The human family have, by some, been considered, as having sustained such a peculiar relation to their great progenitor, that in him they lost, not only the inclination, but the natural ability, also, of complying with what God requires. The advocates of these views, when pressed to reconcile the idea of a transfer of guilt, which they undeniably involve, with the moral rectitude of God, in holding his creatures *personally* responsible, and in demanding of them *present* obedience, have been far from lessening the obscurities attending their scheme, by replying, that, although, by reason of the defection of Adam, mankind lost their *power* to obey, yet, God has not lost his *right* to command. 'Tis true, God's right to the services of his creatures cannot be vacated, so long as they possess those capabilities that are necessary to constitute them moral agents; but justice revolts at the sentiment, that there may be responsibility, where there is no capacity for moral action. If men by the fall, lost their *physical power*, as well as their *inclination* to obey God, then, since the fall, they have not been moral agents; and what claims soever the Divine Being may be supposed to have had upon them, anterior to that afflicting event, must have become vacated, so soon as that event took place. It matters not by *what means* they came dispossessed of the capabilities of moral agents; the fact that they *are* dispossessed, and not the means by which they become so, is all that justice inquires after, to determine the great question, with regard to their individual and personal responsibility. It is not the *manner* in which

creatures become moral agents, that constitutes the basis of obligation, but the fact that they are moral agents. Let the man who has taken the life of another, be proved a maniac, and no one is prepared to sentence him to execution as a murderer. Let it be determined, that men are as destitute of the physical power, as they are of the inclination to obey God, and the ground of their responsibility, by a master stroke, is swept away at once; and the whole system of human actions becomes like the movement of an immense machine.—pp. 20—23.

The inability of sinners to obey is thus described :

Whilst the whole heart is opposed to God, it is impossible that the whole, or any part of the heart should be in love with him. Thence it is, that what is termed the disability of sinners to embrace Christ, and love him, is called a moral disability, because it lies exclusively in the inclination; it being impossible that the inclination should be equally strong towards objects of a directly opposite nature. Man cannot love, what he hates; not because he has not a capacity to love, but because he hates; and it is a palpable absurdity to suppose, that he can, at the same time, love with all his heart, what he hates with all his heart.—pp. 18, 19.

If the atonement of Christ is conceived of as a commercial transaction, in which the endurance of so much pain on the part of the Son of God, literally buys and secures salvation, it follows almost of course, that the atonement was made *only* for such as will actually be saved. Hence it becomes necessary always to blend the discussion of the nature of the atonement with the inquiry into its extent. On this subject the author's opinions, and we trust his argument, will be fairly exhibited by the following extracts, if they are not too disconnected to be perspicuous.

The apostle Paul, when speaking of the atoning sacrifice of Christ, observes, "*Whom God has set forth, to*

be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. To declare, I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus."

It is here clearly implied, that God could not pardon sin, unless something was done, as authorized by him, by which it should be declared, or made manifest, both that he hates sin, and that it deserves to be punished.—pp. 163, 164.

Now to open a way, for indulging the kind and merciful feelings of his heart, in pardoning sin, and yet for making the most full and perfect declaration of his hatred towards sin, and of his love for holiness, righteousness, and truth, his wisdom fixes upon the wonderful plan of atonement. In the death of the Lord Jesus Christ, all that God desired to *do*, and to *express*, is fully accomplished; and now he can "*be just, and the justifier of him which believeth in Jesus.*"—p. 165.

We learn, not only, from the passage to the Romans noticed above, but also from various other portions of the Bible, that the benefits of the atonement are sure only to him "*that believeth in Jesus.*" But if the benefits of the atonement, can *then only* be enjoyed by creatures, as they believe, it is very evident that it enters into no part of its nature, to secure the salvation of a single individual, and much less then, can it have had for its exclusive end, a select and particular number. Its efficacy, in rendering the salvation of any one of the human family secure, lies, in the sovereign and glorious purpose, and will of God. And this is evident from what our Lord says, "*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it hath seemed good in thy sight.*" It is then the electing sovereignty of God, by which the benefits of the atonement are rendered effectual to salvation in any case: But for this all powerful and gracious interposition, the death of Christ notwithstanding, not one of the human family would ever have been saved; and the way to the throne of God, and the joys of eternity, would have remained untrodden

by the foot of a single son or daughter of Adam.

Christ has died—He is offered to all men.—All refuse to embrace him. God interposes, by his gracious electing sovereignty, and delivers all whom it is his good pleasure to save. In this view of the great scheme of redemption, we see unbounded benevolence, in the provision of atonement: sincerity, in the unlimited offers of mercy; deep ingratitude, in their rejection on the part of man; and matchless grace, in sovereign and electing love. Under this view of the subject, God is clear when he judges; the sinner falls by his own hand; the saint is an infinite debtor to grace; and a holy universe views with admiration, the glory of his justice, and his mercy, in their eternal King.

We have said, that this view of the atonement, vindicates the sincerity of God, in the universal and unlimited offers of the gospel: But how is his sincerity in these offers to be vindicated, if the atonement was made, only, for a definite number? If we contemplate it, in the light of a commercial transaction; and view it as a price paid, for which the salvation of the elect is the equivalent, then, on every principle of sincerity and truth, it can be offered only to the elect. And how shall we vindicate the character of God, in commanding the ministers of his gospel, to call all men to repentance? If there had been no atonement, repentance would have availed nothing: and if the atonement is in its nature limited to a given number, it can still avail nothing to those who are not of this number. Why then call them to repentance, when there is no provision of atonement, that would enable God to pardon them, if they should repent? The offer of pardon, on repentance, is founded exclusively on the atonement; but if no atonement was made, in the benefits of which, the non-elect could in any state of things become interested; how can they then, be invited to repentance, under the promise of pardon, if they do repent? Let the end for which the atonement was made, be the maintenance and exhibition of the rectitude of God, as moral governor in the pardon of sin, as we suppose the Bible represents it, and you lay the foundation for the offer of mercy, broad as the

guilt and misery of the human family seems to require; you exhibit God in the attitude of the same benevolence that he displays in his providential government of mankind; you open a free course for the invitations of mercy; and although all men reject these invitations, yet, the benefits of atonement will be rendered sure, to as many of the children of men, as the good of the universe, in the view of the infinitely wise, benevolent, and holy God demands.

This view of atonement, not only, vindicates the sincerity of God, in inviting all men to come to Christ, that they may be saved, but also, leaves the sinner who rejects the offered salvation without excuse.

It is true in the most absolute and unqualified sense, that whosoever will, may come to Christ, and be saved, "*That in every nation he that feareth God and worketh righteousness, shall be accepted of him.*"

There is nothing in the nature of atonement; nor is there any thing revealed in the scriptures, that would justify any man in saying, with regard to the non-elect, that they can receive no benefit, by the sacrifice of Christ, although they were never so willing to embrace him. All the invitations of the gospel are addressed to mankind, as possessing one uniform character, and being in the same lost condition. These invitations are not founded on any secret purpose of God, with regard to any select number of the human family. They contemplate fallen human nature, and are founded on the atonement, as God's grand expedient, by which he designed to make to the intelligent universe, the richest displays of his wisdom and mercy, in the pardon of sin.—pp. 166—169.

Connected with these subjects is another, respecting which the difference between Mr. Lansing and the theologians whom he opposes, is as wide perhaps, and certainly as directly practical, as in any other particular.—Those who hold the dogma of man's physical incapacity to obey the gospel, must also hold the doctrine of regeneration in a corresponding form. Physical inability

and physical regeneration cannot be separated. Preach the doctrine of physical regeneration, and the impenitent sinner, instead of feeling the pressure of obligation to immediate repentance, will justify himself in waiting for God to convert him. The views of our author on this subject are different, and they lead the sinner to a different conclusion.

By what means soever it may be, that God makes his people willing, and thus distinguishes them from those sinners, who persist in rejecting Christ, he neither imparts to them on the one hand, a higher liberty, as moral agents, than they had before, nor does he, on the other, impair their liberty.—He operates upon them, on the same general principles, upon which he operates, and has ever operated upon all his accountable creatures. As he does not increase, nor impair the moral freedom of his people, by the influence which he exerts upon them, in making them willing, so neither does he destroy it. Making them willing, is not making them machines; making them willing, is not destroying their wills.—What God does to make them willing, ensures, and renders certain, their free and unconstrained choice of salvation, through the Redeemer. He works in them, both *to will*, and *to do*. He so exhibits the beauty of holiness to the mind, and gives such effect to the exhibition, by his own invisible and efficient energy, that the elect sinner chooses it, as that, which appears most lovely, and the greatest, and most desirable good to his soul. He is as voluntary and free in doing this, as ever he was in any act of choice.—p. 60.

Sinners are called on, to see, and hear, with the eyes, and ears, they have. They are not commanded to make them eyes, and ears, that they may see, and hear. Thence we learn, what we are to understand by the requisition of God through the prophet —“*Make you a new heart.*” Not create a new principle of action, a new taste. Not alter the physical constitution. God has made this, just as he would have it. Man is now, all that it is necessary he should be, to render it proper, or consistent, to affirm

praise, or blame of him. Sinners can do right, if they please without a physical change. A *moral* change is necessary; but a moral change is nothing more, than a change of will, purpose, or inclination; and it is this change, that God by the mouth of the prophet, commands the sinner to operate for himself, when he says, “*Make you a new heart and a new spirit.*” “*Cleanse your hands, ye sinners, and purify your hearts ye double minded.*”—pp. 154, 155.

Now observe the application of such reasonings.

We see, that sinners are entirely to blame for not being, altogether, what God requires them to be. Are you now a sinner, without God, and without hope in the world? It is your own fault, that you are not a saint. Are you exposed to perish in your sins? It is your own fault, that you have not the high and rich hope of heaven. In what a naked and defenceless condition, will impenitent sinners stand before God in the judgment! What will they do, when God rises up; and when he visits, what will they answer?—p. 155.

It may be thought by some on the perusal of this volume that the subjects which have been enumerated receive a disproportionate regard. It may be said that one or another of these topics comes up on every occasion, and under every text. It may be said that the volume becomes in this way too controversial in its general aspect. Such an objection however we would not venture to urge without knowing intimately the state of the churches in that district of our country and the misapprehensions and errors to which the public mind in that quarter is peculiarly exposed. It has sometimes seemed to us that some men misconceive and limit the office of the Christian preacher. The preacher of the gospel is not, in our view, a simple commentator on the text of the Bible; nor is he to regard himself as a mere teacher of sys-

tematic theology. He is not bound in his public ministrations to give to every doctrine the same prominence exactly with which it is presented in the sacred writings ; nor is it his duty to reduce his preaching into a harmonious, nicely adjusted, and accurately balanced scientific system. He is the messenger of God, "the legate of the skies." He is the ambassador for Christ ; and his office is to beseech men in Christ's stead, "Be ye reconciled to God." All men are not precisely alike. All men are not equally ignorant, or ignorant in regard to the same particulars. All men are not subject to exactly the same delusions ;—it is not one solitary refuge of lies that shelters the whole host of the impenitent. All men do not exhibit the same modifications of enmity to God ; their individual offences are as diverse as their individual characters, and their circumstances, and the varying restraints of fashion, and of public sentiment. The duty of the preacher is to enlighten his hearers on the points on which they need instruction. It is his duty to search out and to expose the particular delusions under which they have found refuge from the truth, or to which they are especially exposed. It is his work to denounce and to combat those particular forms of sin which are prevalent among them. The minister who should preach often and much to a Connecticut congregation on the question of a limited or general atonement, would be hardly less incongruously employed than if he were to preach upon the question of the Pope's supremacy. Yet the reformers were called to preach on the latter of these questions ; and in some parts of our country it is doubtless important for ministers to preach much upon the former.

Some of the topics in question are almost equally important at all times and in all places. There seems to be in human nature a tendency

to believe that its depravity is not its fault but its misfortune, and that it cannot render the obedience which God requires. Wherever the preacher finds such a delusion—and it would seem that he must find it every where—it is his duty to expose it, and to strip the sinner of all excuses.

It must not be thought, however, that all the sermons in Mr. Lansing's volume treat of these disputed topics. We had designed to give some specimens of the manner in which other subjects are handled by our author, and had marked for particular analysis, the sermon on "quenching the spirit ;"—a sermon which we had selected, not so much on account of its particular merits critically considered, as on account of the practical bearings of the subject. It has long seemed to us that the chief reason why the truth does not prevail more rapidly and gloriously among the sons of men, is to be found in the worldliness of Christians. They quench the spirit. Meanwhile the ministers of God prophesy in vain. From the four winds there comes no breath to breathe upon the spiritually dead. And long have we thought that the pastors of the churches might preach more, and more distinctly on the practical details of Christian conduct, pointing out with the finger of bold reproof the particular faults and follies of God's people which grieve away his Spirit. It is thought to require great boldness to preach the doctrines of depravity, and of regeneration, and of Divine sovereignty till the impenitent and unbelieving are in arms ; but it requires more boldness to expose and to reprove the faults of Christians. Let a minister watch the members of his church ; let him search out the sins that do most easily beset them ; let him preach against their greediness of filthy lucre—their avaricious bargains—their gay or their luxurious con-

formity to the fashion of the world—their unruly tongues, now uttering angry reproaches, and now redolent of petty scandal—and last not least, the fitfulness of their devotion, changeful as the clouds and transient as the dew;—and he will soon find that no doctrine of the gospel is more unwelcome to the irreligious than is such preaching to many a high professor of religion.

But we are wandering from our purpose. Our extracts have been so copious that we have no room for farther comment. We thank the author for his plain exhibition and pointed applications of the truth. No man who knows the labours and the peculiar difficulties of this kind of composition can have the heart to find fault with now and then a sermon in which some division is not strictly logical, or to complain sternly of the occasional appearance of a word or phrase not quite conformed to the standard of pure and classical English.

Elements of History, Ancient and Modern: with Historical Charts.

By J. E. WORCESTER. 12mo.
Boston. 1826.

THERE are many points of resemblance between the study of geography and history; and important hints for the methodical and rapid acquisition of the latter science, seem to have been derived from a consideration of the most approved modes of gaining a knowledge of the former. An acquaintance with both geography and history is, undoubtedly, facilitated by beginning with general principles, and proceeding gradually to particulars; that is, by first familiarizing the mind to an outline, exhibiting the extent and most common properties of the objects of research; by first drawing, like the painter of landscape, a slight sketch of the scenery to be represented, and af-

terwards adding the particular colouring of the parts, and the nicer shades of the picture. But in no respect has the practice in teaching geography been more advantageously imitated in history, than in the construction and use of charts. As maps represent to the eye the whole surface of the earth, showing the extent and relative position of oceans and continents with their various appendages, so historical charts exhibit, in the same manner, the duration of empires, the extent of their sway, the station which great events and which individuals have occupied in the progress of time, the alliances of distinguished families, and almost every circumstance which can be thought to give to history a body and shape. The powerful cooperation of sight, is thus called to the aid of the memory, and if the study is pursued in early life, an impression on the mind is easily made of the principal historical events, which is never effaced.

The author of the treatise, the title of which stands at the head of this article, has been long known to the public by his works in geography, and his success in this department had prepared us to anticipate accuracy, clearness, and exact method, in that of history. Mr. Worcester after a brief statement of the uses of history, and the sources from which a knowledge of it is derived, gives an outline of the histories of Egypt, Phœnicia, Assyria, and Persia. He then passes to the histories of Greece and Rome, which are given more in detail, as being of greater importance to be known. In the part of the work devoted to modern history, we have first, an account of the middle ages, to which succeed the histories of France and England. Then follows the history of America, particularly of the United States. A few pages are then occupied with ecclesiastical history, and chronology. The volume clo-

ses with a description and illustration of the historical atlas, in which description, we find many particulars of the histories of kingdoms and states of Europe, which had not been before mentioned. Questions are interspersed, which will be useful to the student in directing his attention to those parts of the several sections of the work most important to be remembered.

The atlas contains a general chart of history; two charts of ancient and modern chronology; a chart of the sovereigns of Europe; a chronological, genealogical, and historical chart of England and France; a chart of American history; a chart of biography, and another of mythology. All these, so far as we have examined them, appear to be executed with accuracy and judgment; and in the selection of particulars for insertion, a proper regard is had to those, a knowledge of which may be important to citizens of the United States.

We should be glad to see this work introduced into our schools, and a knowledge of the elements of history made as general, and

considered as necessary, as a knowledge of geography. If geography is thought to be of more immediate use in the actual business of life,—history finds its superiority in political, moral, and religious instruction. It amuses the imagination and interests the passions, gratifies our love of novelty, strengthens the judgment, enlarges our knowledge of mankind, and cherishes and confirms the sentiments of virtue. It should be considered, likewise, that historical studies do not belong appropriately to any class of readers, or to any particular period of life. If the man in public station may derive instruction from the records of the past, to direct his course; so may the most humble individual in society. But to read history with advantage, much depends on having a just view of the relation of the several parts,—an acquisition which can hardly be made too early. For this purpose, we know of no work which we should more strongly recommend to be put into the hands of youth than these “*Elements of History*,” accompanied with the *Historical Atlas*.

Literary and Philosophical Intelligence.

COLLEGIATE RECORD, FOR 1826.

The following record is as complete as our means have enabled us to make it: respecting the Colleges omitted, we had no information.

Colleges.	Degrees conferred in course.			Colleges.	Degrees conferred in course.		
	A.B.	M.D.	A.M.		A.B.	M.D.	A.M.
Bowdoin,	31		6	Yale,	100	30	30
Waterville,	7		3	Columbia,	25		6
Dartmouth,	37	25	9	Union,	71		12
Middlebury,	19	35	14	Hamilton,	28		
Univ. of Vermont,	13			Nassau Hall,	29		21
Harvard,	52			Pennsylvania Univ.	8		
Williams,	24	6	4	Alleghany	4		
Amherst,	32			Transylvania Univ.	23		16
Brown,	27	6	10	Franklin, Ga.	23		5

HONORARY DEGREES.

HARVARD.—The honorary degrees conferred by this University at its late Commencement were as follows, viz. that of A. M. on Admiral Isaac Coffin; that of D. D. on the Rev. Thomas Gray, of Roxbury, Rev. Samuel Willard, of Deerfield, and Rev. Mr. Edes, of Providence; that of LL. D. on his Excellency Levi Lincoln, Hon. James Lloyd, and Hon. William Sullivan, of Mass. and Hon. Mr. Gaston of North Carolina.

YALE.—The Rev. Abner Brondage, of Brookfield, Mr. William Stebbins, of Orange, and Mr. Samuel W. Brown, of Hartford, received the degree of A. M. and Messrs. Isaac Goodsell, Samuel Buel, Hervey Fish, Eleazar Hunt, Andrew Harris, and Dyer J. Brainard, that of M. D. No degrees of D. D. and LL. D. were conferred.

DARTMOUTH.—Rev. W. Harris, of Dumbarton, D. D. Hon. William Prescott, of Boston, LL. D.

WILLIAMS.—Messrs. Alfred Perry and Royal Fowler, of Stockbridge, Daniel Tilden, of U. Canada, and James Douglass, of Ohio, M. D.; Rev. Thomas H. Skinner, of Philadelphia, and Rev. Cornelius R. Lansing, of Auburn, D. D.

BROWN.—Rev. Jonathan Homer, of Newton, Mass. and Rev. C. O. Screven of Georgia, D. D. Hon. Marcus Morton, of Mass. LL. D.

COLUMBIA.—Rev. Benjamin I. Anderdark, and Rev. William W. Phillips, D. D.; His Excellency, DeWitt Clinton, Hon. S. Jones, and Hon. Peter Van Schaick, LL. D.

UNION.—Hon. Jabez D. Hammand, and Doctors James Law and Taylor Temple, A. M.

MIDDLEBURY.—Hon. Robert Pierpont, Hon. Roswell Wetson, and Rev. Ashbel Parmelee, A. M.; Doctors John L. Dickerman, and James Porter, M. D.; Professor Silliman, of Yale College, LL. D.

UNIVERSITY OF VT.—Alexander H. Everett, LL. D.

WATERVILLE.—Doctor Wales, of Randolph, and Doctor Lillybridge, of Waltham, A. M.

NASSAU HALL.—Rev. James Morse of Newburyport, D. D. Hon. C. F. Mercer, LL. D.

UNIVERSITY OF PENNSYLVANIA.—Rev. Patrick Tarry, Bishop of Dunkelt, Scotland, and Rev. Frederick W. Geissenhainer, of the Lutheran Church, N. Y. D. D.

TRANSYLVANIA.—Hon. Robert, and George M. Bibb. Esq. LL. D.

PHI BETA KAPPA ANNIVERSARIES.

ALPHA OF CONNECTICUT.—*Yale.*—James A. Hillhouse, Esq. Orator; James G. Brooks, Esq. Poet. Orator for next year, J. C. Bates, Esq.; Hon. John C. Calhoun, his substitute,—Poet, William Maxwell, Esq. of Virginia; Rev. S. E. Dwight, substitute.

ALPHA OF MASSACHUSETTS.—*Harvard.*—Hon. Joseph Story, Orator; Rev. William Peabody, Poet.

ALPHA OF NEW-HAMPSHIRE.—*Dartmouth.*—Hon. Ichabod Bartlett, Orator. Professor Ticknor, of Cambridge, Orator for next year, and Thomas G. Fessenden, Esq. of Boston, Poet.

ALPHA OF NEW-YORK.—*Union.*—Hon. Samuel Young, Orator. Rev. Dr. McAuley, Orator for next year.

ALPHA OF MAINE.—*Bowdoin.*—Dr. Nichols, Orator; Nehemiah Cleave-land, Esq. Poet.

RESIGNATIONS AND APPOINTMENTS.

The Rev. Dr. Messer, has resigned his office as President of Brown University, and the Rev. Francis Wayland, has been elected to fill his place. Mr. Wayland has also been appointed to the Professorship of Mathematics and Natural Philosophy in Union College.

The Hon. David Daggett is appointed Professor of Law, and Mr. J. W. Gibbs, Professor of Sacred Literature, by the Corporation of Yale College.

The Rev. Jasper Adams, of Charleston, S. C. is elected to the Presidency of Geneva College, N. Y.

The Rev. P. Proal is appointed Professor of the French Language, and Maj. Jonas Holland, Instructor of Tactics and Gymnastics, at Union College.

The Rev. Martin Ruter, D. D. has been elected President of Augusta College, Ky. The Rev. Joseph M. Tomlinson is appointed Professor of Mathematics and Natural Philosophy, and the Rev. John P. Durbin, Professor of Languages, in the same institution.

Mr. Henry S. Fearing, a graduate of Brown University, and late Tutor of that institution, has been appointed a Professor in the College established in St. Jago, South America.

THEOLOGICAL SEMINARIES.

PRINCETON.—Six students of the seminary at Princeton, received certificates, at the close of the summer session, of their having completed the prescribed course of study. The whole number of students is one hundred and fourteen. The number of scholarships is sixteen.

BAPTIST SEMINARY AT NEWTON.—This seminary held its first anniversary on the 14th of September. Two of its students completed their course of study; essays were read by these and by three others, members of the Junior class. There was no Middle Class, the seminary having gone into operation only a year since. The Rev. Henry J. Ripley, of Riceborough, Geo. was appointed Professor of Biblical Literature and Pastoral Duties.

SEMINARY AT GETTYSBURG.—The Rev. S. S. Schmucker, was inaugurated Sept. 5, as a Professor of Christian Theology in the Evangelical Lutheran Seminary recently established at Gettysburg, Pennsylvania. The present number of students is eleven.

CAMBRIDGE.—A new building, erected for the use of the theological students at Cambridge, was dedicated on 30th of August. Sermon by Dr. Channing.

ANDOVER.—The Seminary at Andover held its anniversary on the 27th of September. On the day preceeding an Oration was delivered before the Porter Rhetorical Society, on "The Claims of Literature on the Minister of the Gospel," and a Poem, on "The Reign of Truth." These exercises were followed in the evening by the anniversary address to the Society of Inquiry respecting Missions, by Mr. D. Greene, the President of the society.

The Exercises on the day of the Anniversary were as follows; the speakers being all of the Senior Class.

SACRED LITERATURE.

1. The nature and design of the argument in Heb. iv. with a translation of verses 1—11. A. Bigelow, *Boylston*.

2. How far should one who sustains the pastoral office, pursue the study of the original Scriptures? P. Couch, *Newburyport*.

3. Translation of Is. xvii. 12—to xviii. 7, with a brief explanation of the meaning of this prophecy. S. J. Tracy, *New-Marlborough*.

4. Remarks on the usual method of interpreting the figurative language of prophecy, parable, and allegory. S. H. Riddel, *Hadley*.

5. Translation of Ecc. xii. 1—7, with a brief explanation of the nature of of the imagery employed, and the sentiment conveyed by it. G. E. Adams, *Bangor, Me.*

CHRISTIAN THEOLOGY.

6. In what respects are the instructions of God's Word superior to those which reason derives from his Works? B. Sandford, *Berkley*.

7. Scripture doctrine of regeneration, conformed to reason. E. Child, *Thetford, Vt.*

8. Reasons against Antinomianism. C. Perry, *Worcester*.

9. Christianity opposed to enthusiasm. J. Bates, *Randolph, Vt.*

10. Propriety and advantages of Systematic Theology. C. Walker, *Ridge, New-Hampshire*.

11. Importance of the doctrines of Christianity as connected with its precepts. D. Greene, *Stoneham*.

ECCLESIASTICAL HISTORY.

12. Utility of historical Theology. A. Cobb, *Abington*.
 13. History of the Apostle Peter. A. B. Camp, *Litchfield, Conn.*
 14. Life and labours of Paul. R. Harriss, *Brattleboro', Vt.*
 15. The spirit of Ancient Monachism. J. Adams, *Andover*.
 16. John Knox the Scotch reformer. M. Pratt, *Pawlet, Vt.*

SACRED RHETORIC.

17. British pulpits in the time of Charles Second. D. Crosby, *Hamden, Me.*
 18. Remarks on Robert Hall. T. Riggs, *Oxford, Conn.*
 19. Important usefulness connected with the proper application of good talents to the preacher's work. T. P. Tyler, *Griswold, Conn.*
 20. Indiscretion in the pulpit. E. Barnes, *Florence, N. Y.*
 21. Extreme caution in the pulpit. J. F. McEwen, *Claremont, N. H.*
 22. The call for ministerial enterprise in this country. G. C. Beckwith, *Granville, N. Y.*
 23. The preacher can operate successfully upon mind, only by conforming to its laws: With the Valedictory address. S. T. Jackson, *Dorset, Vt.*

List of New Publications.

RELIGIOUS.

A Plea for the American Colonization Society; a Sermon, preached in St. George's church, New-York, on Sunday, July 9, 1826. By the Rev. James Milnor. New-York.

Three Sermons, delivered in the First Universalist Church, in the city of New-York, on Easter Sunday, March 26, 1826, in which is embodied a Brief Portraiture of Christian Theology. By the Rev. A. Kneeland.

Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding Texts are brought together and arranged in an easy and familiar manner. Nos. I. II. III. By Ezra Stiles Ely, D. D. and the Rev. Gregory T. Bedell. Philadelphia and Baltimore.

An Inquiry into the Scriptural Doctrine concerning the Devil and Satan; and into the Extent of Duration expressed by the terms *Olim*, *Aion*, and *Aionios*, rendered 'Everlasting,' 'Forever,' &c. in the Common Version, and especially when applied to Punishment. By Walter Balfour. Charlestown. 12mo. pp. 36.

The Religious Phraseology of the New Testament, and of the Present Day. Boston. 12mo. pp. 34.

Sermons on Important Subjects, by the late Rev. Azel Backus, S.T.D.

first President of Hamilton College, to which is prefixed the Life of the Author. Utica, N. Y. 8vo. pp. 350.

An Elementary Course of Biblical Theology, translated from the work of Professors Storr and Platt, with Additions, by S. S. Schmucker, A. M. Professor of Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States. Gettysburg, Pa. In two vols. 8 vo. Andover: Flagg and Gould. 1826.

Memoirs of the Rev. Thomas Baldwin, D. D. late Pastor of the Second Baptist Church in Boston, who died at Waterville, Maine, August 29, 1825. Together with a Funeral Sermon, occasioned by his Death, by the Rev. Daniel Chessman, Hallowell, Maine. Boston.

MISCELLANEOUS.

A Manual of Chemistry, on the basis of Professor Brande's, containing the principal Facts of the Science, arranged in the Order in which they are discussed and illustrated in the Lectures at Harvard University, New-England. Compiled from the works of Brande, Henry, Berzelius, and others. By John W. Webster, M. D. Boston 8vo. pp. 603.

The Greek Lexicon of Schrevelius,

translated, into English with many Additions. Boston. 8vo. pp. 896.

A Cronological History of New-England, in the form of Annals; being a summary and exact Account of the most material Transactions and Occurrences relating to this Country, in the Order of Time wherein they happened, from the Discovery of Capt. Gosnold, in 1602, to the Arrival of Gov. Belcher, in 1730. With an Introduction, containing a brief Epitome of the most considerable Transactions and Events abroad. From the Creation. By Thomas Prince, M. A. Boston. 8vo. pp. 439.

Observations on the Growth of the Mind. By Sampson Reed. Boston. 8vo. pp. 44.

Essays on Slavery; republished from the Boston Recorder and Telegraph, for 1826. By Vigornius and others. Amherst, Mass. 8vo. pp. 83.

An Address, delivered July 12, 1826, in the Middle Dutch Church, on occasion of the Funeral Obsequies of John Adams and Thomas Jefferson. By Stephen N. Rowan, D. D. New-York.

An Address, delivered in Chauncy Place Church, before the young men of Boston, August 2, 1826, in commemoration of the Death of John Adams and Thomas Jefferson. By Edward Everett. 8vo. pp. 36.

Eulogy pronounced by the Hon. T. U. S. Charlton, on the Lives and Character of Thomas Jefferson and John Adams. Savannah.

An Eulogy on John Adams and Thomas Jefferson, pronounced by the request of the Common Council of Albany, July, 1826. By William Alexander Duer. Albany.

Eulogy on John Adams and Thomas Jefferson: pronounced in Hallowell, July, 1826, at the request of the committee of the towns of Hallowell, Augusta, and Gardiner. By Peleg Sprague. Hallowell. 8vo. pp. 22.

Eulogy delivered at Belfast, August 10, 1826, on John Adams and Thomas Jefferson; at the request of the citizens of Belfast. By Alfred Johnson, Jr. Belfast. 8vo pp. 28.

A Discourse in commemoration of the Lives and Services of John Adams and Thomas Jefferson, delivered in Faneuil Hall, Boston, August 2, 1826. By Daniel Webster. Boston. 8vo pp. 62.

Eulogy on John Adams and Thomas Jefferson, pronounced in Newburyport, July 15, 1826. By Caleb Cushing. Cambridge. 8vo. pp. 60.

Eulogy on John Adams and Thomas Jefferson, pronounced Aug. 10. 1826, at the request of the town of Salem. By Joseph E. Sprague. Salem. 8vo. pp. 48.

An Oration, delivered in Independence Square, in the city of Philadelphia, on the 24th of July, 1826, in commemoration of John Adams and Thomas Jefferson. By John Seargeant. Philadelphia. 8vo.

Religious Intelligence.

EXTRACTS FROM OUR LATEST FOREIGN JOURNALS.

BAPTIST MISSION IN INDIA—The following summary view of the Baptist Mission in India was given by Dr. Marshman at the late anniversary of the Baptist Missionary Society in London. Dr. M. had just arrived from Calcutta.

We have baptised between four and five hundred persons, and there are now seventeen Baptist churches in 1826.—No. 10. 68

Bengal. The cause has been vehemently attacked by one who went out in the character of a Christian missionary, but has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel: it has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done: If any of you could spend a week, or only two or three

days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools: this consideration pointed out the necessity of another institution, and led to the idea of founding a college. The Old Testament has been printed in six languages; and Versions of the New Testament in about twenty-five different languages or dialects are all furnished and in the press: not more than six are now uncompleted. We contemplate no new translations; but intend to devote the remainder of our lives to new and more correct editions of the translations already made.

In reference to Serampore college, Dr. Marshman detailed the manner in which this object had been pursued and effected, the nature and plan of the institution, and the expense of the buildings, which has been borne by the Serampore missionaries themselves. The Professors are four in number. Of native students, the college can receive and accommodate two hundred.

CALCUTTA—Church Mission Press. The whole establishment is carried on with vigour. In twelve months, there have been printed 20,450 school books and tracts for the society; and for the Bible Society and private gentlemen, Gospels and various interesting and important works, to the number of 34,750—making a total of 55,200 copies printed at the Church Mission press.

Calcutta Ladies' Society for Native Female Education.—This society is one of great interest and of considerable efficiency. Its First Report is full of interesting statements. We can quote but few of them.

“In the course of the first year, the schools have increased to 30: the average number of children in daily attendance is about 480; and 10,750 sicca-rupees have been realized.

Mrs. Wilson has 18 schools under her charge. She observes,

‘I generally find the teachers very

inattentive to their work, and have not more than two or three whose word I can believe: notwithstanding all the checks which are employed, it seems next to impossible to keep them actively engaged among the children during the hours they are in the schools.

On the other hand, holidays and poojahs have a very bad effect on the minds of the children: it frequently happens, after their public feasts, that the children had nearly forgotten all that they had learned, or else feel restless and careless respecting their lessons. Early marriages also operate as another sad hindrance to their improvement: it often occurs, that, when an interesting class has been raised and begins to afford some degree of satisfaction, either visits among their friends, or actual engagements of marriage, first draw the children from school, and then oblige them to remain continually at home.

The manners of Hindoo females are indeed very low: their ideas are sadly contracted; and they have little notion of the importance of that order and propriety which are so essential to the female character.

The more respectable natives still continue to manifest great apathy concerning the education of their daughters. There would be no difficulty in supplying female teachers if they evinced any willingness to employ them. Several girls, who have been taught in our schools, are fully qualified to act as mistresses: we therefore look anxiously to the time when they will avail themselves of such opportunities for raising the female branches of their family from the effect of that ignorance and prejudice which so deplorably enslave the mind.

Yet, notwithstanding all these discouragements, the work goes on far beyond what I at first anticipated. Several hundred children are brought together: their minds are usefully employed; and their habits begin to assume something of a more rational and pleasing appearance: instead of spending the whole day in idleness, they find employment at their books; and a degree of confidence and respect seems to mark their little interesting inquiries, which frequently occur in the schools.’

Since the formation of the schools no less than eleven young women have qualified themselves to act as teachers:

five remain at their own houses; and six are still employed as mistresses, and conduct their schools in a satisfactory manner. Within the same period about sixty girls have been taught plain needle work: twenty are now under Mrs. Reichardt's charge, and some of them have lately commenced marking.

No less than fourteen young ladies have lately commenced the study of the Bengalee language, that they may have opportunities of superintending the schools. Other ladies have kindly forwarded plain needle-work for the children, and have thereby contributed to keep them employed; and, a short time ago, your Committee had the great satisfaction of witnessing a Ladies' Association formed, to extend more widely the blessings of education, and contribute to the funds of this society for building a Central School. The Association is now supporting six schools, and its funds are rapidly increasing.

During a public examination of the schools, at which a large number of respectable persons, both European and native, attended, the following very gratifying instance of liberality occurred.

Rajah Boidenauth came forward in the noble spirit of liberality and gave a donation of *twenty thousand sicca-rupees*, to forward the cause of native female education in the erection of a Central School. The ladies, having been apprised of his intention, had prepared an elegant sampler, in which were marked, "May every blessing attend the generous Rajah Boidenauth!" The sampler was presented to the Rajah by the Lord Bishop, to the great admiration and interest of the ladies and gentlemen who favoured the meeting with their presence.

After the Examination, the friends proceeded to inspect a large and elegant assortment of fancy articles, which had been presented by the Ladies in Calcutta and the Upper Provinces, and which were offered for sale to assist the funds. The conduct of the Ladies who have zealously aided the work is, indeed, highly praiseworthy; for no less than eight hundred rupees have been realized on this occasion for articles which have been

prepared by Ladies in and near Calcutta during the past year.

It may no doubt be expected, that the noble example which the Native Gentlemen in Calcutta have before them, in the *SPLENDID DONATION* of Rajah Boidenauth, will soon produce its proper effect, in leading others to appropriate a portion of their immense wealth, either to the same object, or to the support of other useful Institutions, which have in view the good of their fellow-men.

JUGGERNAUT.—The last Annual Festival of this frightful commentator on the practical effects of heathenism is thus described by Mr. Lacy, Baptist missionary in the East:—

This year the Jhatra commenced unusually early: in consequence of which, it may be presumed, the number of Jhatrees was unusually great; expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our government,) and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and, among these, many seemed poor and very old; being turned out by their inhuman children, they came to end a life of wretchedness near their favourite idol, from dying near which they had been taught to expect heaven.

This number of pilgrims raised a sum of money scarcely ever realized before—32,500*l.* Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage.—You would have felt your heart moved to hear, as I did, the natives say—"Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond.

ABDOOL MESSEE.—This converted Hindoo, whose name a few years since was familiar on the pages of missionary intelligence, is thus mentioned by the Church Missionary Society:

The Rev. Abdool Messee has been residing at Agra since the early part of 1813. During that period, many natives have been converted to Christianity by his means: and the families of the Christian drummers and fifers attach to the native corps, who have from time to time been stationed at Agra, as well as the other native Christians resident in that neighbourhood, have greatly benefited by his labours. He educates himself ten or twelve Christian youths: his stated congregation consists of from thirty to fifty native Christians, many of whom are intelligent and sincere believers; and, on festivals, upwards of one hundred frequently attend on his ministry.

PERSIA.—Mr. Fraser states, in his travels in Persia, lately published, that when he was at Tabreez, the chief minister of state was employed in writing a book to refute Henry Martyn's treatise against Mahomedanism.—Finding none of the learned doctors disposed to undertake the task, the minister resolved to do it himself. He wrote much but without effect; and Mr. Fraser adds, that "this matter cost him more sleepless nights than all his state business." Whilst deeply engaged in his labours, the epidemic cholera began to rage in the city: he was seized with it, and died under the rough remedies prescribed by the native physicians.

Near the sources of the Tigris, Mr. Fraser says, dwell the remains of the numerous Christian population which inhabited all this part of the country in the times of the Greek emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes: the Teearees, amounting to about 10,000 families; the Kojumees, to 1,000; the Jiloos, 500; and the Tookabees, to 300. They live under the rule of a sort of prelatical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest

and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital match-lock men. They live exclusively among themselves, admitting no one into their country, which is so strong and impenetrable that none can enter it without their leave. The missionaries dispatched about three years ago into Persia, by the society of Basle, were expressly instructed to direct their attention to these degenerated Khoordish Christians.

MADAGASCAR.—On the 9th of July, Mr. Charles Hovendon, printer, appointed to this station sailed from London with Mrs. Hovenden, in the *Cleveland*, Capt. Havelock, for the Isle of France, whence they will proceed, the first opportunity to Madagascar.

A printing press, for the use of the Society's Mission in that island, had been already forwarded; and it is expected that Mr. H. after arriving at Tananarivou and finishing the preparatory arrangements of the Printing Office, will immediately commence the printing of the Madegasse translation of the New Testament, which has been completed by Messrs. Jones and Griffiths, the Society's Missionaries there. They are now proceeding with the translation of the Old Testament: and it is probable, that, in the course of a comparatively few years, the entire Scriptures, in the vernacular tongue, will be extensively circulating among the inhabitants of that large and populous island.

The press will also render considerable aid to the Mission in the printing of school-books, catechisms, &c. used in the numerous schools, formed and superintended by the Missionaries, under the patronage of His Majesty, Radama, in various parts of his dominions.

ENGLAND.—The seventh annual meeting of the Home Missionary Society was held on Tuesday Evening, May

16th, at Spa Fields Chapel, R. H. MARTIN, Esq. in the chair. The receipts of the evening amounted to 178/6s 6d. The Report states, that the Society has now forty Missionaries, who preach in nearly three hundred villages, and have more than twenty-thousand hearers. They have also three thousand two hundred and twenty-six village children taught in their Sunday Schools. Twenty ministers are likewise aided in preaching the Gospel in the villages. On the preceding evening, the Rev. J. Leifchild preached the annual Sermon of the Society, at Chapel-street, Soho, to a numerous congregation, and the day following the Annual Meeting, the Ladies' Sale was held at the Crown and Anchor Tavern, Strand, which produced the sum of 189/. The Society continues, by the Divine blessing, to prosper, but we regret to say that the committee have 1500/ to pay by Mid-summer, and have not the prospect of receiving more than half that sum to meet the current expenditure.

PORTUGAL.—Among the news from Portugal is the following:—Certain students of the University of Coimbra have refused to attend Mass, and to be present at the examination in catechism; the Princess Regent has issued a Rescript, appointing a Commission to examine and punish the young men.

BARBADOES.—Our readers will recollect the demolition of the Methodist Missionary chapel three years since. The Wesleyan Methodist Magazine contains several documents which show the anti-christian spirit which still pervades the Island. We are sorry to notice that the Episcopal authority of the Island was joined to the civil in prohibiting the Missionary, Mr. Rayner, either to rebuild the chapel or to held meetings in a private house. Our extracts are as follows.

"Mr. Hamden availed himself of the opportunity afforded him, by the assemblage of so large a number of the Inhabitants of the Island, to call their attention to the illiberal construction which had been put upon their silence respecting the enormous

outrage committed upon the Wesleyan Chapel some time since: and recommended that, even at this late period, a declaration should be put forth by the gentlemen of the Island, expressing the sentiments of reprobation with which they had always regarded that act;—since, if this measure should not serve to satisfy the enemies of the Colonies, which perhaps is impossible, would, at least, furnish our friends in England with the means of defending us from their attacks.

The following declaration was then proposed, adopted, and signed accordingly.

DECLARATION.

"Finding that the White Inhabitants of the Barbadoes, generally, are charged with a criminal acquiescence in the outrage committed upon the Wesleyan Chapel on the night of October the 19th, 1823, because they have not exhibited some public manifestation of their abhorrence of these offences; and observing also, that in the Report of the Debate, which took place in the House of commons, respecting the said outrage, many of the speakers endeavour to cast an odium upon the community at large, by asserting that the Demolition of the Chapel was not the act of a mob, but of persons who from their station and property must be supposed to belong to the most respectable classes of society;—we, the undersigned feel ourselves called upon to declare, that we cordially concur in every sentiment of reprobation expressed by the House of Commons against this disgraceful act; and that we view, and ever did view, with indignation that scandalous and daring violation of the law."

This Declaration, with its signatures, has been published in an anonymous pamphlet, with an "Appendix," containing some strictures on Mr. Buxton's Speech in Parliament, when the subject of the Barbadoes outrage was under discussion. The following is an Extract from the remarks of the Barbadoes Globe on this publication.

"So after two years, three months, and twenty-six days! a pamphlet written by some unknown person has been ushered forth, containing the declara-

tion of ninety-four individuals, to prove that the demolition of the Chapel was not the act of the respectable inhabitants. If those who signed this manifesto have proved any thing,—it is, either that the Chapel was destroyed by the respectable inhabitants, or that there are only ninety-four respectable persons in the colony. We cannot suppose for one moment that they meant to prove either; but it is as clear as two and two make four, that neither ingenuity or sophistry need be called in to settle this point. What a pity it is that men will not be more cautious when they wish to make a figure in print! The author of this pamphlet, and the signers of the declaration have given by this work a dreadful blow to the 'Interests and Character of the Colony,' and afforded at the same time a greater opportunity to Messrs. Buxton, Brougham, and Co., to traduce the character of the inhabitants than any thing which could have come from our bitterest enemies. Of these ninety-four persons, about twelve may be said to reside in town, eight are Members of council, who hold their places at the

will of the crown, three Members of the house of assembly, ten clergymen, and the rest planters, attorneys of plantations, and overseers, residing some five, ten, and sixteen miles in the country, and most of them employed by persons in England. We repeat, could Messrs. Brougham, Buxton, and Co., or either of those gentlemen, have planned any fresh matter to have aided them in their pious purposes against the Colonies, we do not think they could have suggested one more suitable to their wishes to attack the 'Interests and Character of the Colony,' than that now offered them."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Bible Society during the months of July and August, \$7279.68.

To the American Board from August 21st to September 21st \$2,546.98.

To the United Foreign Missionary Society, from May 1st to July 15th \$2,601.79.

Ordinations and Installations.

Aug. 9.—REV. STEPHEN THURSTON, over the Congregational Church in Prospect, Mass. Sermon by the Rev. David Thurston, of Winthrop.

— Rev. JACOB HARDY, over the Congregational Church, in Strong, Mass. Sermon by the Rev. Mr. Tappan, of Augusta.

Aug. 16.—REV. JAMES P. RICHARDSON, over the first Congregational Church, in Poland, Me. Sermon by the Rev. Josiah G. Merrill, of Otisfield.

Aug. 16.—REV. EDWARD B. HALL, was ordained over the Second Congregational Church in Northampton, Mass. Sermon by the Rev. Prof. Ware, of Cambridge University.

Aug. 23.—REV. MR. MONTEITH, over the Presbyterian Church, in Pearl St. New-York. Sermon by Dr. Rowan.

Aug. 24.—REV. ERIE PRINCE, was ordained as an Evangelist in Rush, Monroe Co., N. Y. Sermon by the Rev. Mr. Whittlesey, of the Genesee consociation.

— Rev. JOHN MALTBY, as Pastor of the Congregational Church in Sutton, Mass. Sermon by the Rev. Mr. Hoadly of Worcester.

Aug. 29.—REV. ALONZO POTTER, was instituted Rector of St. Paul's Church, Boston. Sermon by the Rt. Rev. Bishop Hobart of New-York.

Public Affairs.

ENGLAND.—Nothing is heard in England but talk of the distress which has for months prevailed and increased among the working classes throughout the kingdom, and particularly in the manufacturing districts. Numerous meetings have been held and liberal subscriptions raised, but without any very sensible relief to the sufferers; and in addition to the present calamities, a growing scarcity of food is apprehended from a partial failure of the crops. A meeting at Manchester at which thousands attended, drew up an earnest address to the king, recommending an immediate repeal of all laws which enhance the price of bread or affect the manufacturing and commercial interests of the country, together with a partial abolition of taxes and all possible economy in the expenses of government. Other meetings proposed the assembling of parliament for similar objects.

The manufacturers of England are always, in the best of times, within one day of pauperism: their daily bread ceases with their daily wages. Wholly dependent on the manufacturing interests, and ignorant of every other mode of life, they are the first to feel its embarrassments. With every new commercial regulation, and every extravagant 'cotton speculation' that by its reaction stops the wheels of their machinery, they are thrown into a state of starvation; their poverty cometh as one that travelleth, and their want as an armed man. This state of things should admonish us that we have a *manufacturing interest* in our own country. A very large amount of capital has been and will be embarked in this interest in such a manner that it cannot be withdrawn, and the business must be permanent. A great number of persons are already employed, the most of whom are young, and many of them illiterate and poor; and this class of persons, besides increasing very rapidly, is assuming more and more the confined habits and dependent state of the corresponding class in England. Some of our principal manufacturing establishments we have within a few months visited; respecting others we have made inquir-

ry; and though we find them with some painful exceptions, conducted in a manner which does great credit to their proprietors, the conviction has not been removed from our minds that there is an inherent tendency in them to become nurseries of vice which must needs be guarded against with the strictest watchfulness.

The distresses of IRELAND are still greater than those of England. If accounts are not exaggerated, the whole Island is threatened with starvation. The crops were likely to fail in consequence of drought; even the potato, the staff of life in Ireland, was not likely to yield one tenth of its ordinary product,—and as a specimen of the existing want of food it is mentioned that oats had advanced to 20s per bushel. But this is not all. In Dublin and the surrounding country pestilence is joined to famine. The miserable condition of the people had induced a distressing fever which had become so prevalent, that in the single month of July, it added fourteen hundred patients to the Sick Poor Institution in Dublin, though the Institution was already full.

PORTUGAL.—The new Constitution goes into operation more quietly than was expected. Except by the ultraroyalists and priests, who have endeavoured with no great success to stir up opposition to it, it appears to have been received even with enthusiasm. This instrument, the provisions of which are very numerous and explicit, gives to Portugal the freest government in Europe, except that of England, of which in all its leading features it is a close imitation. The parties to the Holy Alliance are of course displeased with it, but they will find it inconsistent with their avowed principles to attempt to put it down. In the case of Spain they declared that all changes in governments must originate with their Sovereigns, and they therefore authorized themselves to suppress the Spanish revolution. But this rule does not justify their interference with the present affairs of Portugal. Bad as the principles of the Holy Alliance

are then, they are for once at variance with its policy.

Spain manifests great alarm, and has most seriously set herself, by watching her frontiers to shut up the contagion within the limits of the sister kingdom. A public order has been issued, which, after denouncing the new system of Portugal, requires of magistrates "that they observe and watch most scrupulously those under their administration, who, by common report are charged with being partisans of the constitutional system, that they may be prosecuted with all the rigor of the law, as disturbers of the public order, if they afford any reason for the same by a display of pride or arrogance, in consequence of the events now passing in Lisbon."

RUSSIA.—The Commission of Inquiry appointed to examine into the late conspiracy, have reported to the Emperor a long document giving a very particular and dispassionate history of the whole affair. It originated so long ago as 1816. Several young men in their travels abroad had become acquainted with the political sentiments of the secret societies which existed in Germany, and conceived the idea of establishing similar societies in their own country. Their views, though strangely visionary, seem to have been patriotic. But the institution which they gradually originated fell into worse hands, and at length assumed a character little better than the conspiracy of Cataline. Numerous societies were formed; many joined them at different times, while some left them through timidity, or disgust. The conspirators seem never to have had a definite plan of operations, nor even to have understood distinctly the object of their association. They talked of freeing the county, of assassinating the Emperor, overturn-

ing the existing order of things, and establishing, none of them knew what kind of government in its stead. The assassination of Alexander was prevented by his sudden death; and though the event disconcerted the conspirators they resolved to make the most of it by raising a revolt about the succession. The result is known. If the actors in this scene had entertained unity of views, and had not deceived themselves as to the prejudices of the Russian nation, and the nature of the work they had undertaken, their zeal and numbers might have given the government some trouble; but blind and heterogeneous as it was the conspiracy frequently fell to pieces from its own inherent weakness, and in its best estate could never have been very formidable. As to the fate of the misguided men the government appears disposed to take the course of lenity, and few are likely to be executed.

INDIA.—The Burmese war is at length officially and authentically announced as terminated. The treaty of peace was signed, after some severe fighting, on the 24th of February. The conditions are the same as those of the Preliminary Treaty; viz. the cession to the British of several provinces, and the relinquishment of all claims and pretensions by the Burmese to several others. The latter also pay a considerable sum of money. A British minister with an escort of fifty men is to reside at the court of Ava—a circumstance which will be favourable we hope to the residence of a Christian mission at the same court. A Burmese minister is likewise to reside, with a similar escort, at Calcutta. A commercial treaty is also to be entered into by the two powers, on terms reciprocally liberal.